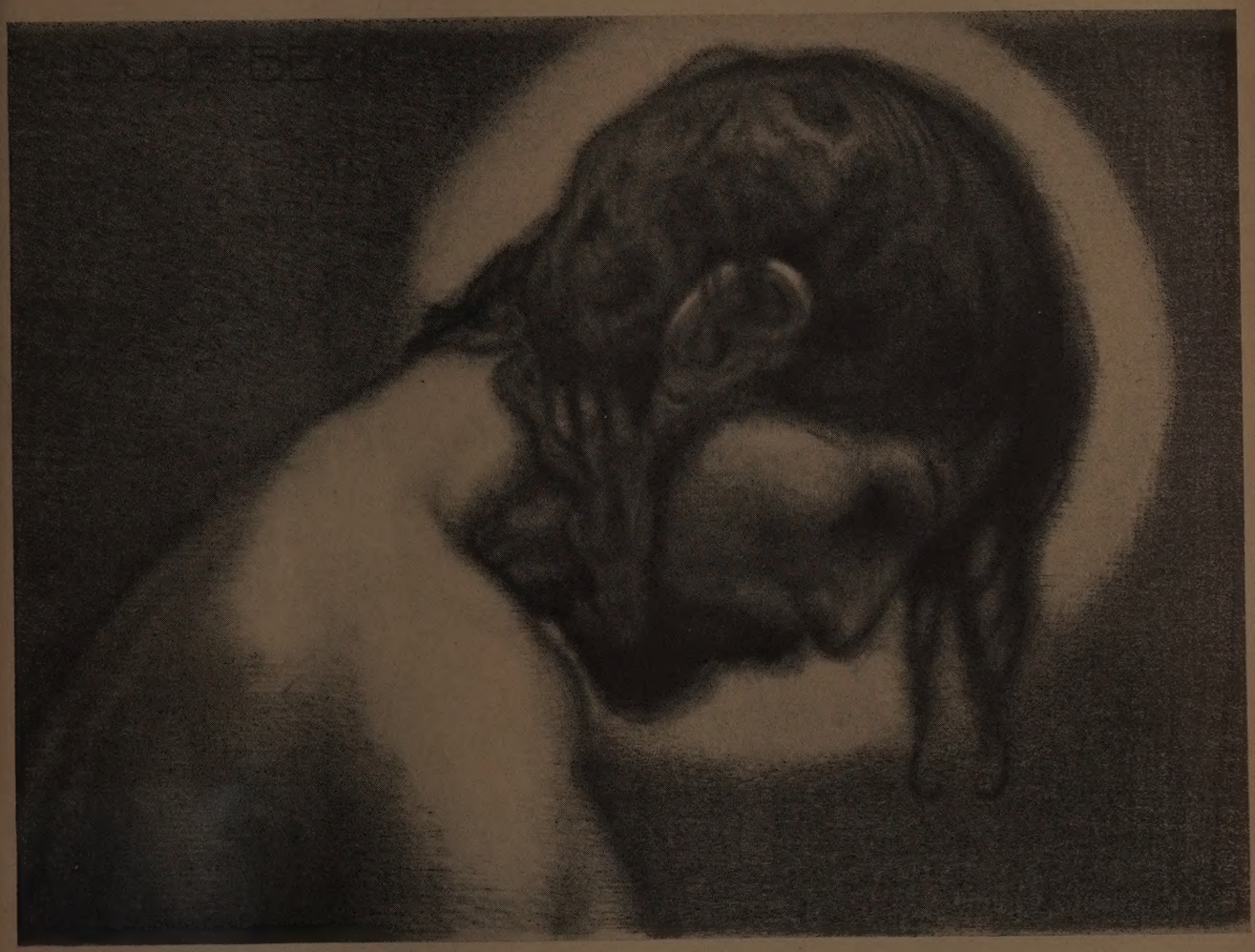
WORLD CALL

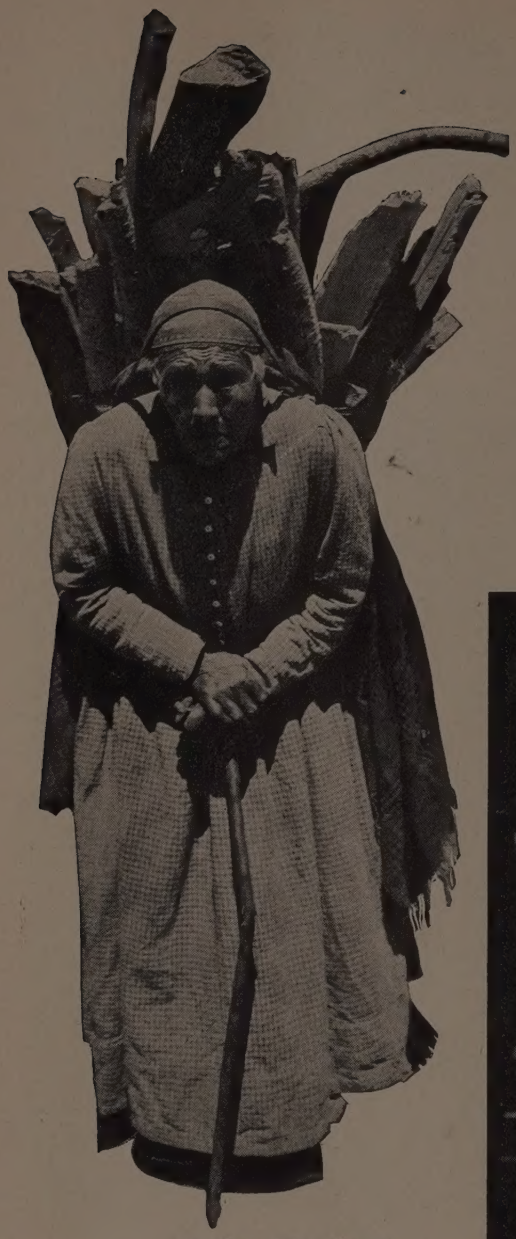


Self-Denial Number

April 1931

15 Cents

"Bear Ye One Another's Burdens"



—*American Bible Society.*

Here is how one group is doing it. On February 14 there was delivered to the Missions Building in Indianapolis an immense Valentine. Upon opening it, 200 small boxes bearing Valentine adornment tumbled out, each filled with a Love Gift for the work of sharing the burdens of men. They came from the women of the state of Maryland and were collected, packed and sent by the members of the state board who placed on top of the box a map of India, locating that needy field in the center of their hearts!

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIII *APRIL, 1931* *Number 4*

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Who's Who In This Issue

I. J. Cahill is the new first vice-president of the United Christian Missionary Society, coming to this position on January 1 after serving twenty years as state secretary of Ohio. *W. A. Shullenberger* is pastor of the Central Christian Church, Indianapolis. *Stephen J. Corey* is president of the United Christian Missionary Society and *C. W. Plopper* is the treasurer of that organization. *Miss Rose Armbruster* is a missionary of Disciples of Christ in Japan. *Charles Darsie* is superintendent of adult work in the United Society. *Mrs. Frances Waller Gamboe* is a missionary of Disciples of Christ in India. *Miss Lela E. Taylor* is a secretary in the foreign department of the United Society. *James A. Crain* is secretary of the Board of Temperance and Social Welfare.

The contributors of articles, short sketches and glimpses of our world-wide work which appear in brief form in the second section of this issue are identified by their writings with the work of which they tell.

The First Page

OUR cover is a lithograph by the Bohemian artist, Rudolph Bem, which was secured by Bess Robbins White while in Prague, Czechoslovakia. Several visitors to the editorial offices while this issue was in process of formation saw the proof of the cover picture and expressed a desire for a copy for framing. If the demand is sufficient we will have several hundred copies run off and presented to those requesting them for a nominal sum.

IN CONNECTION with the display of our Silver Anniversary Churches in the March issue, mention of the Downey Avenue Church of Indianapolis and its Living Link, Miss Mattie Burgess of India, was inadvertently omitted, although the pictures of the church and of Miss Burgess were presented. Thus do we demonstrate the universal human tendency to overlook the obvious, for with this historic church literally at our elbow, if it had been a snake "we'd have bit it." Miss Burgess became the Living Link of the Downey Avenue Church in 1906 while F. W. Norton was the pastor. The relationship has continued across the years and is a joyful service the congregation is rendering today under the ministry of Bert R. Johnson.

THE religious world is in need of nothing so much as great pronouncements regarding belief. We have launched upon a season of Self-Denial, yet in sober truth few of us probably realize the magnitude of our undertaking. The act of self-denial can be nothing more than a formality unless it carries with it great affirmations of the soul. Sensing this need, we offer this month as we stand upon the threshold of the week set apart for the observance of Self-Denial, the article on page 5 "I Believe" which is material for sober reflection. Ringing with a faith in a living religion and vibrant with action, its message should go echoing through our churches at this Easter season of victory, charging us with new assurances of power and new convictions of purpose. Read every word of it.

THE man who can sit at one end of a telephone and hold a round-the-world conversation with Human Need—and then do nothing more than hang up the receiver (see page 10) is demonstrating the reason for our declining gifts to missions. It is soul-rotting complacency. Although we may be too hopelessly lethargic to do much about it, if we but bewail conditions brought to our attention during this Self-Denial season it is at least an indication that we have not lost our capacity to bewail something.

APROPOS of the foregoing we are reminded of an illustration used in a sermon recently by our native pastor in the Jubbulpore, India, church, which was passed to us by Mrs. W. B. Alexander, one of our missionaries. He said in substance: "In going through the graveyard I have noticed the same sentence on many of the tombstones—'Thy will be done,' over and over, 'Thy will be done.' But how can God's will be done in a graveyard? This is not the place to write 'Thy will be done.' It must be written in our lives and not over our graves after we are gone."

THE story of the death of Professor Ishikawa of Japan, one of our outstanding Japanese Christians, as related in a recent issue, brought poignant memories to M. J. Fergusson of Los Angeles, who writes us as follows:

The news of Professor Ishikawa's death in WORLD CALL was grievous news. Once more a stone had fallen into my heart and splashed the water into my eyes. He was only sixty-three. He was at the stage of his highest usefulness. It is startling to see men fall at your side who should still have a long way to go.

My relations with him in San Francisco when he was a young man of twenty-five were close and are now a dear memory. He was one of a class of Japanese young men whom I took through the New Testament. Most of them knew English fairly well, and Mr. Ishikawa was my interpreter for the rest. He sometimes came to my house about the problems we encountered in the class. All of them were keen minds, but he was foremost among them. For about two years he was janitor of the church. This brought us constantly together, and one of my hardest tasks as his friend was to protect his proud and sensitive mind from the wounds inflicted by the thoughtless and heartless prejudices of the white against the Oriental. One of the last things to be destroyed in the white man's soul is the sense that he is the racial and class favorite of heaven.

Mr. Ishikawa was baptized in our church and went out to Japan with W. K. Azbill and his party. When he came to America to attend the Centennial Convention in 1909, he came through Los Angeles, and we had the pleasure of having him in our home. He was then but forty-two, but life had already laid a heavy hand upon him. He bore the marks of hard service. I count it an honor to have had some small part in directing this high-souled man into the way he loved so well to walk.

M. J. FERGUSSON.

THE flowers that bloom in the spring, tra-la, will be no more appropriate for the month of May than will be our special "Town and Country Number," next month's issue. It is to be similar in general arrangement to the "Caribbean Number," published last May, as it is in line with the interdenominational home mission study of rural missions. Planned in collaboration with the missionary education department of the United Society, it promises to be a veritable textbook for the study of that topic next fall. But textbooks can hold a hint of "sunshine sprinkled weather" and soft winds that caress and wide-open spaces where anything might happen—watch and see!

WORLD CALL

VOLUME XIII APRIL, 1931 NUMBER 4

The Overture

IT IS just a feeling we have, but somehow the enthusiastic spirit in which everybody is pulling for WORLD CALL, the good news that comes out of the Pension Fund office as that mighty movement is steadily nearing success, the loyalty of the thousands who are committed to observing Self-Denial Week—all this, it seems to us, may be the faint and inarticulate beginnings of a new era for our souls. Slowly, as we get further and further into a study of the significance of these forces, there steals over us the sense of something we have been waiting for.

Leaders in industry tell us material prosperity is just around the corner. If such optimism can be commandeered in the camps of business, there is manifold reason why leaders in religious work should gird themselves with fresh courage for their task and renewed faith in its outcome. We have a feeling the curtain is about to rise on a mighty symphony.

Talking Shop

EVERY once in a while we do it, and this month, if ever, there is good and sufficient reason for going into a huddle with the world and talking it over. WORLD CALL cannot keep still; its heart is happy and free and it must speak.

On the last day of February we closed our books with an increase in receipts of more than one thousand dollars over February of last year. And this in the year of financial depression! The advance mailing of the March issue on February 15 showed an increase of more than thirteen hundred subscribers over the advance mailing on January 15. And this in the age of radios and movies, with no time to read! On the first of March we wiped from our books practically the last vestige of a sizeable and menacing deficit. And this in the day of days for deficits!

Yes, our new spring hat goes up in the air. And then it comes down to be hung away in the closet while our shirt sleeves go up. For there can be no resting on the oars. We have begun to move in the right direction but it will take strong and steady pulling to *keep moving*. That is the important thing. Victory has not been achieved; it is only in sight. Nor will it be achieved until every active family in every thriving church regularly receives a copy of WORLD CALL each month.

We continue to rejoice in the loyalty of our friends. To them, tireless WORLD CALL secretaries, energetic pastors, wide-awake local leaders, goes all of the credit for our splendid advance. Through their unceasing labors the brotherhood is becoming more and more conscious of the value of this journal which each month serves, piping hot, news and interpretations of our great world-wide work, seasoned with a dash of good humor.

"Established Work Must Go On"

PRESIDENT HOOVER'S epigrammatic word to the effect that the American people always give in proportion to human need and not in terms of prosperity has been amply demonstrated during this season of financial distress. There has been a generous outpouring of gifts in response to all special appeals and the reports from 130 community chest campaigns show an increase of more than three million dollars over the giving of last year to these same chests.

Yet in the face of this situation the receipts of established agencies have been suffering. This is not because they are in any measure less worthy or less needed but the pull of the new and the immediate is strong upon our imaginations and our heartstrings, and the slow, steady grind of established work carries little of the romance and less of the glamor that sets it in the limelight of public attention.

Sensing the seriousness of the situation which would be disastrous for all permanent work if allowed to continue, the magazine *Better Times*, published by leading social agencies of New York City, has this pertinent word:

"In the midst of emergencies and vitally important emergency funds, budgets for established work must go on, if emergencies are not to be increased. Side by side with campaigns for funds which must be raised to meet the crying emergent demands of this year are campaigns for other funds which must be raised, to keep regular health, protective and relief and educational agencies going steadily on. The established fortifications against poverty, disease and distress must not be neglected, while breastworks are being thrown up against the ravages of 1930.

"With brave efforts and high hopes, fraught nevertheless with some misgivings, agencies are sending out their calls for funds to support established work. Their calls must be answered not with diminished but with greater response than in normal years."

The Turn of the Tide in China

WE HEAR much of anti-Christian demonstration in China whenever it occurs because it is "news," but little comes to the attention of the American public regarding the turn in the tide of popular sentiment which will undoubtedly result in the steady and gradual permeation of Christianity throughout that land. From the standpoint of conditions as they really are, the following item from the *Shanghai Evening Post,* sent to us by Edwin Marx, our mission secretary in China, is illuminating:

"The funeral of one of China's most famous Christian converts, the late Mr. Sung Chuan-tien, which was held recently at Tsingchow in Shantung province, is believed to have demonstrated that the anti-Christian movement which was in full swing in that region a few months ago has now vanished, and it is considered probable that the recent conversion of General Chiang Kai-shek has been an important contributory factor in this.

"The funeral was extremely elaborate, in keeping with China's ancient idea of honoring the illustrious dead, but the most conspicuous feature of the ceremony was the cross which, as a symbol of Mr. Sung's Christian faith, crowned the chief archway under which the long and impressive procession passed on its way to the grave.

" 'Such a public function would have caused a riot if attempted a year ago,' writes an English missionary from Tsingchow, 'for then the anti-Christian movement was very active and schools and churches were attacked. But now everything went off with due reverence and dignity.' "

Both a Revival and a Revolution

SINCE the April issue of WORLD CALL has usually been a special Ministry Number, and since the Pension Fund is now in the midst of its campaign, it is doubly fitting that this cause should be given special attention in this number.

As the sweep of the Pension movement broadens and the interest in it deepens we begin to see that it is bringing both a revival and a revolution. Like most revivals this one is beginning with the ministry; like most revolutions it is arising among the people.

As our ministers review their work and search their hearts they realize that they have allowed too many worldly elements to enter their lives, that they have been consuming too much of their time and strength outside their calling, that they need to re-dedicate themselves to the one supreme task of proclaiming the gospel and building the Kingdom of God on earth. This is the beginning of a revival that will be memorable in the long history of the church.

As the members of our churches re-study the divine calling of the ministry and their own attitude toward it they find a startling inconsistency. On the one hand they have demanded of the minister a self-forgetting, unwithholding service. Both in life and in labors he must justify the title, Man of God. His time, his strength, his means must be subject to every call of need. In another compartment of the same brain has been the idea that "the minister ought to provide for his own old age like anyone else."

Here such a revolution is in progress as that which our churches went through when they began to pay salaries. We are bringing our relation to the ministry into a consistent unity. As we demand that they give themselves wholly to the work of Christ and his church we are accepting responsibility for providing their living, after their labors are completed, as well as while they are in active service. We are simply taking at their face value the Savior's words, "The laborer is worthy of his hire," and Paul's declaration, "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

Regarding the Easter Offering

EVERY leader in every church among Disciples of Christ should be conversant with the change in the object of the Easter offering taken in our Sunday schools.

For the past several years the special giving on Easter in the Sunday schools has been devoted to the work of Ministerial Relief conducted by the United Christian Missionary Society. Now that this work is being provided for out of the $8,000,000 fund being raised by the Pension Fund, there is danger of confusion regarding the future purpose of the offering. The offering will continue to go to the work of the United Society. This decision was made by the Commission on Budgets and Promotional Relationships in a meeting held in May, 1930, and has been emphasized by the Commission in a recent letter sent to the churches. With the largest welfare of our co-operative work in mind, the Commission expresses "the sincere hope that the leaders and congregations of Disciples of Christ will be guided in the taking and remitting of the Easter offering by the recommendation of the Commission, whose findings may be summarized in the following threefold statement:

"The Pension Fund desires such action in regard to the Easter offering since Ministerial Relief has been taken over by the Pension Fund and will be provided for out of the eight million dollar fund.

"The Commission, together with representatives of all agencies, is agreed that the eight per cent from the churches should be provided for in the congregational current expense funds and should not be taken from the missionary and benevolent treasury.

"That the Easter offering in the Sunday schools be continued for the United Christian Missionary Society."

I Believe!

By I. J. CAHILL

THE ancients used to chant, "I believe in God the Father Almighty and in Jesus Christ, His Son . . . I believe in the resurrection of the dead and the life everlasting."

A modern secular prophet, not so richly reverent as the fathers were, has been constrained to say, "The course of history is finally determined by forces expressing themselves in great convictions which make epochs, rather than by vulgarly ambitious individuals who make rows."

These are the words, not of revelation, but of a wide and disillusioning experience with a course of self-will in a generation that has seen more of upheavals in every phase of life than any generation since history began.

I believe there is a growing hunger among men for things of the spirit.

The time is at hand for great convictions. The world has enjoyed a wild orgy of wealth, power, pleasure, yet is not happy. There are no deep convictions here which make epochs. Nothing in these that men would gladly die for. Nothing they would joyously live for. After pursuing for a time such will-o'-the-wisps men always turn from them in revulsion. We have come to such a time now.

The four centuries preceding ours saw some of the greatest human achievements of all time. The sixteenth century enlarged the geographical world and ushered in reforms looking to a purer religion. The seventeenth consolidated gains in both these fields. The larger world and greater freedom of spirit secured by these gave birth in the eighteenth century to political liberty. Religious and political liberty, with a new world in which to move, stimulated men in the nineteenth century to produce a bewildering wealth of scientific discoveries and mechanical inventions. The twentieth inherits the wealth and power achieved by the preceding centuries. Human worth has come to rate high in the scale of values.

Like children enamored of new toys there have been drifts into materialism, resulting in a paganism as futile as that of ancient Greece and Rome.

The time has come when men of compelling conviction have such an opportunity as rarely comes to turn back the threatening flood of destruction and open the way for a long stride upward in human progress.

I believe there is no resisting an idea whose time has come. As the world grew sick of itself, surfeited with the ancient paganism, so again is the fullness of time for the appearing of the Son of God.

A brilliant soul, drawn away from his highest ideals into a sterile intellectualism a generation ago, recorded in somber phrase his experience, "Certain conclusions do take the shine out of one's existence." It was written aforetime for his admonition, "Vanity of vanities," but he failed to heed.

Not the cold, dead things of the mind suffice. Much less the crass things of the flesh.

A world-famous statesman of lofty patriotism and real learning who fancied he could not quite accept the Christian point of view, still was constrained to say as life drew to a close a short time ago, "I do not believe we shall change this world much for the good by any materialistic philosophy or by the shifting of economic affairs . . . only by a belief in something bigger than ourselves and more lasting than the world."

Nothing less than a deep conviction of spiritual reality can answer the hunger of men. Nothing less will suffice. We are not mere flesh and blood. We are immortal souls.

These gropings of earnest men are the cloud which promises a shower of spiritual refreshing to mankind. Christian leaders of tomorrow will be men who today see these signs as tokens of God's call and are courageous to give forth his message with no uncertain sound.

I believe the opportunity is here for an era of great preaching, the like of which those living today have not seen. The very resistance to Christian idealism is a stimulus to call forth the godlike courage to which the elect never fail to respond.

Self-interest, self-will, self-indulgence resist, but the innate sense of right is in every man everywhere. It is inescapable. It is the call of God. Men of deep conviction who sound that call have the very power of God working with them. Even the deepest and most constant yearnings of men themselves are on their side. The world is ready for the repetition of the apostolic, "With great power gave they witness of the resurrection . . . and great grace was upon them all."

The smug complacency of a shallow, infallible science has had its day. A crassly material philosophy

has been found wanting. Soulless secularism will pass. Faith, hope, love, these abide.

To paraphrase one of the ancients, "O thou who bringest glad tidings get thee up into the high mountain. Lift up thy voice with strength. Lift it up, be not afraid; say unto the men of all the world, Behold your God."

I believe the simplicity of the gospel in a sophisticated age is the very wisdom of God.

Christ is the center of that gospel. Whatever of power there is in a materialistic civilization, whatever of insight is given by the new psychology, whatever joy there may be in the seven-day wonder of human invention, these are to be brought into subjection to him. His ambassador must commandeer every possession and power and skill of the age, and make them do service to the realm of the spirit of which Jesus is king and every man his subject.

They who have been won by the simplicity of his gospel have come into their day of visitation. If they believe his gospel, now is the accepted time to proclaim it with multiplied zeal. The wreck of the old régime, the confusion of men crying, "Lo! here," and "Lo! there"—this is the signal from God saying, "Lift up thy voice; lift it up, be not afraid."

It is the day of days for those who possess the vision and spirit of the greatest apostle, who dared to confront both Jew and Greek of his day with a disappointing gospel. Disappointing, but after all the answer to their own desires. The Jews clamored for a work of power as a sign to confirm the message. The Greeks could only imagine salvation by philosophy. Paul dared to stand before both with nothing but a crucified Messiah. To the Greeks it was silly. To the Jews a scandal—for whenever did harm befall a good man? Why, then, should a crucified malefactor be hailed as the very Messiah?

Nevertheless, Paul knew him as both power and wisdom in the highest. There was no other name under heaven for the salvation of men.

And the cross was the heart of it. Perverted humanity had turned the world topsy turvy. In human wisdom the law of life was grab and get; get and hold; hold and have. Nothing could be plainer. It was all very simple. But it turned the world into a shambles. Strife and war and hate and misery are the fruitage of that way. To a world mad with self Jesus shows the cross as the key to the abundant life. Wisdom never attained by the Greek; power beyond the wonder worker. The power and the wisdom of God.

The simplicity of this gospel—this the idea whose time has come. It is the hour for all who believe it to lift up their voices. It is their supreme opportunity to contribute to the coming kingdom, to take their places as great servants of humanity.

Time, talent, substance are called for to further this simple, redeeming gospel. All littleness, all strife, all love of preeminence or of self should be swallowed up in a purifying and enlarging devotion to Christ.

In a time of testing pray God that we be not found wanting.

I believe this simple gospel is a gospel of daring. It need fear neither principalities nor powers, new philosophies nor discoveries.

In the ancient world and in the new; in Orient and Occident; in conditions primitive and advanced; in poverty and in wealth; whether in feudalism or monarchy or democracy; in the wilderness or in the plains or in the metropolis; among the simple-hearted or the most sophisticated, the gospel of Christ goes to the heart of things and in every condition and circumstance points to righteousness and truth and love as the things that signify.

I believe it is not an easy gospel. The cross, the power of God in an age drunk with high explosives and dreaming of releasing the power of the atom? The cross, the wisdom of God in an acquisitive civilization? The high reach of the science of the mind in this boasted age of science is self-assertion. Can such an age be brought to see that sacrifice is the means by which self comes into its own? It is the law of the Spirit. Different from the law of the tangible. And we are Spirit.

Is a farm greater than the soul of a man? Is a bank or a railroad or a steel corporation? Is Western civilization God? With all our release of physical forces, ease of living, great engineering, incredible speed, knowledge of the heavens, and of the deeps of the earth, the power of life is still in the hands of God.

Great civilizations have gone before—Tut-ankh-ahmen, Babylon, Medo-Persia. They held not the secret of life. The glory that was Greece, the power that was Rome—yes, they had good roads, luxurious palaces, art, laws and government to marvel at—and after that the dark.

Only after the cross comes the resurrection. Abundant life and abiding life are found in no other way.

I believe in man. Essentially he is noble. By right he is noble. By right he is the child of God.

I believe in a crucified Christ. The cross is not weakness and failure. It is power. It is the great secret of life revealed by Jesus.

I believe the hour has struck—for those who enter into the fullness of this secret to rescue the race from self-destruction.

I believe in God the Father Almighty, in Jesus Christ, His Son, our Lord—who has power to redeem from sin the vilest and the mightiest of the sons of men and who will send his own radiant Spirit into the hearts of all who follow him.

I believe in his church—the brotherhood of the redeemed, the fellowship of the saints.

I believe in the men he believes in—and believing in him and his people, I hail with joy the privilege of teaming up with him and them to win the race which is on between redemption and destruction.

Glorified Through Self-Forgetfulness

Rolling Up the Scroll of Yesterday's Wisdom

By W. A. SHULLENBERGER

A YOUNG man sat in my study the other day. He had come to ask for help. He was twenty-three years old. He was broke. He was confronted by the yawning abyss of dire extremity. It was the old story. His home was in a far city. From town to town he had wandered eastward, lured on by that vain rumor that he could get a job somewhere else and stay awhile. But by boring down into the more subtle substratum of fact, it came out that he was afflicted with the wanderlust. Also he was evidently a self-willed individualist. He was a skilled workman in his line. He had made plenty of money, but he liked to suit himself as to how much he would work; what he would do with his income; and just how soon he would "jump the job" to strike for another city. But fate had not dealt with him kindly. All his clothes were on his back. The last penny was drained from his pocket. He was lank of stomach and hungry of eye, and he had worn out his welcome night after night in such socially helpful institutions as accord the transient one night's lodging and meals.

There was but one thing to do—he must be helped. That was provided for, but beyond that another imperative loomed large. He must be caught by some challenge that would fetch him up short and reveal to him the folly of his course. At a venture I went at him. Did he expect to be a hobo later in life? Did he have in mind the county farm forty years hence? Who did he expect would long put up with his vagaries and gross independability? Was it not the prime question with him whether he would settle down, commit himself to some definite course and to a purposeful life? Which way would he get on best—as the hitch-hiker who took to the road as soon as the wanderlust struck him, or as a person of stability, self-control and persistence? To my joy the attack succeeded. He confessed that he had learned his lesson. Doing as one pleased without regard to the big world outside himself had certainly not worked in his case. It had been a losing game. He would not only take advice—he would remain here until he had proven himself. And he is doing that very thing. He has a job. He is working hard. He is in the church.

Apropos of Self-Denial Week, why the preceding paragraphs? Because it is more than a human interest story. It is the very picture of a vagrant and misleading philosophy of life. Right boldly for a decade and more have we sounded the divine right of self. Let the old scroll of yesterday's wisdom be rolled up. A fig for a precept or sanction however graciously and intelligently suggested! The only way to live is to "get all out of life." Who cares for that obnoxious doctrine of putting something *back into life?* We are weary of the platitudes about grandeur of service and sacrifice. We will be free; be emancipated; be unincumbered by authority of any kind. The big, joyous, abundant life lies outside the pale of restriction. Personality inviolate; desire unchecked; freedom unhampered; selfishness undisciplined—such was the pabulum that would get us on to the realization of life.

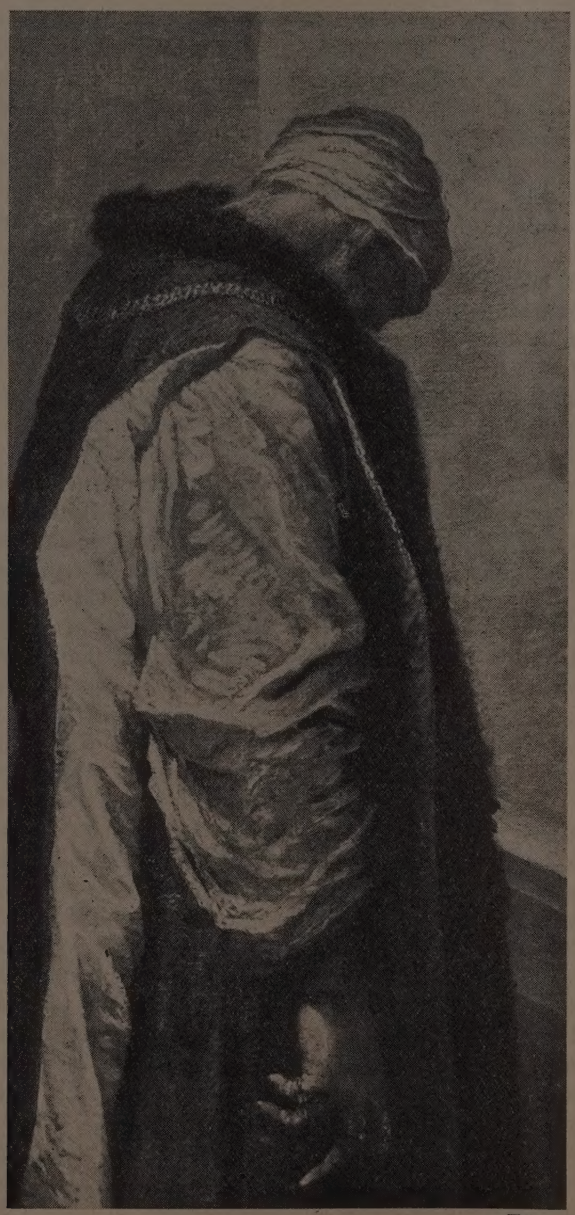
BUT bear me witness, the philosophy does not prove itself. Its emptiness now expresses itself in a mocking laugh. It yields no sensible, cogent utterance. It was but another "blind alley" up which an era went, vainly exploring for greatness. Ah, those blind alleys! For Egypt, endeavoring to add the cubit of greatness to her stature, the blind alley led to the pyramids; for Assyria, it was the horrible outlet of militarism, the most cruel and ruthless known to man. For paganism, it was license and indulgence which ultimately became the very investiture of the gods, and which Socrates gave his life seeking to abolish. For Judaism that blind alley was dead, unleavened, but spectacular formalism. With Napoleon it was the milieu of embattled state from which he barely extracted personal recognition for giving to the modern world the institution of responsible government. For our own era of democracy, it has been that any suggestion of personal or group betterness is the survival of the "holier than thou" Puritanism or Pharisaism. Therefore, because we are humanists, let us all drop down together to the lowest common denominator that respectability will suffer.

So does false philosophy work destruction. It loses its adherents in devious byways that get nowhere. Our own day has furnished its full proportion of absurd propaganda strangely, wonderfully and fatally made. Now it is come that under some splendid urge we must recover the substantial intimations of that excellent sentence—"The finest fruit this world holds up to its Maker is the finished man."

Here, then, let me indicate the only open road anyone knows of that leads on to life truly great. It is life glorified through self-forgetfulness. This is not the doctrine of life repressed. No inferiority complex enters in. It is but my willingness to allow

God's great nature and God's grandest creation to irrigate my soul. Or again, it is as though the unseen hands of a legion of gentle angels lay hold on one's personality and tug away until it assumes something of the proportions of Jesus' character. Ah, how glorious is that measure of the stature of the fulness of Christ! "Build thee more stately mansions, O my soul." Yea, but how? I revert for the moment to Phillips Brooks. Hear his poignant and discerning word—"God frees our souls not *from* service nor *from* duty, but *into* service and *into* duty and he who mistakes the purpose of his freedom mistakes the character of his freedom." Only when the ice has melted upon the plain and finds its way into the river to do the work of living water has the ice attained its freedom. Only when the iron, deep in earth, has been "dug from central gloom," and heated hot, and tempered to use, and shaped to purpose, and finds itself at last a part of a busy machine, is it free. Not at all a scheme of man, but a process of our God is self-denial. Through it personality is enriched, joyous and intelligent living secured, and the hem of Jehovah's garment touched as he stands nearby—just within the shadow. Then, in truth, are we glorified.

"For He Had Great Possessions"



—Watts.

Remembering Self-Denial Week March 29-April 5

"Open My Eyes That I May See"

By

STEPHEN J. COREY

BEFORE starting on her long, perilous journey back to her beloved Batang, one of the missionaries gave as her self-denial gift $500, which she had saved before she became a missionary. She did not call it self-denial, but "privilege." Another missionary in a distant land, where she has spent a lifetime of service, sends $400 which she has saved in connection with interest on an annuity gift made to the society some time ago. A missionary family, now home from India on furlough, sends in $56.50. This family expresses the earnest wish that it could be more. A home missionary and his wife, thirty-five years in the service, promise $42.50, a week's income, saying, "We have given our tithe in addition to this, but that does not show self-denial." A pastor said the other day, after asking what the self-denial gifts from the staff at the Missions Building would be, "I ought to give a week's income—this great work is as much mine and just as close to me as to anyone else."

What is it, aside from love for Christ, that prompts these people to so joyously enter the lists for a self-denial offering that costs? It is the fact that their eyes are wide open to the needs. They sense a close-upness to the living realities of the work and the disaster that will come unless our self-denial is a real adventure. The missionary to Tibet sees a hospital at Batang filled with suffering patients. She sees fifty-four orphan children rescued from the tragic neglect of nomadic, hard-bitten Tibetans, who leave their helpless ones on the rim of their half-starved group to perish from disease and want. She sees these little ones who have learned what Christian love and care is, left to wander and beg, and many of them to die, if our missionaries had to withdraw from Tibet. She sees the Christian school and all that it means and the little church of the living God with its new hope in Christ, out there alone on the roof of the world. They are as close to her as though they were in the next room.

The missionary family, children and all, see the congregation of brown-faced brothers and sisters on the other side of the world, close to their own mission bungalow. They see the hospital crowded with patients, the poor lepers who must be shepherded, the eager boys and girls in the schools, the little churches that dot the plains and bring to a suffering people their only hope. This family will do some exceedingly plain living and high thinking the rest of their furlough, seeing all this as they do. The home mission family is in the midst of their beloved Negro school in the South into which they have poured their lives. These African boys and girls are their close-up symbol of a world-wide work that is also precious to them. All of these give joyously, in self-denying love, because their eyes are open to see vividly the work and the need.

The writer of this spent two hours in one of our six American children's homes the other day. Not a "benevolent institution," mind you, a children's home, where a loving matron and the nurses and helpers bring beautiful surroundings and cleanliness and education and Christian home atmosphere to these orphaned children of our own race and land. As I looked into the faces of these dear little ones—our wards under God—I said to myself, "Is there any disciple of Christ so poverty-stricken in his Christian love, that he, if he saw these, would not share with them to the point of self-denial?" Like these missionaries who have seen and therefore give, we need faith and imagination which will annihilate distance and bring close into our arms of love our great, diverse family, which encircles the globe. He gave all for all, because He saw all clearly.

"Hello Central, Give Me Human Need!"

"HELLO, Hello! *Who is this speaking?*"

"This is Human Need."

"Where are you?"

"Everywhere! Everywhere that children are crying, old people are in distress, whole communities without vision, youth who are walking with uncertain tread."

"Are we—that is, are we who call ourselves Disciples of Christ—are we doing anything to help you?"

"Yes, and in a splendid way—as far as it goes."

"Are we actually helping little children and needy old folks?"

"Of course. Don't you know of the work that is called 'Benevolence'? It embraces six homes for children, six for the aged and one hospital.

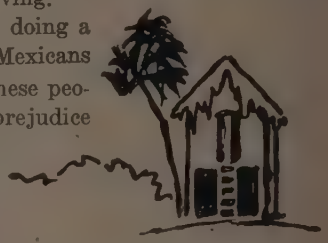
"For the year 1930 they served 1,965 people. Of this number 767 were children cared for in the children's homes; 530 children were referred to other agencies; forty widowed mothers were given employment; 229 aged guests were cared for in the six homes for the aged and 399 patients were cared for in the Valparaiso Christian Hospital."

"Say, that's great! And what are we doing for 'whole communities without a vision'? Is that what is called 'home missions'?"

"Yes. We support two mountain schools—one at Livingston, Tennessee, and one at Hazel Green, Kentucky; three Negro schools in Texas, Mississippi and Virginia. And we are at work among the Mexicans, Japanese and Indians."

"Say, doesn't this cost a great deal?"

"Well, it depends on what we want to do with our money. For instance, at our highland schools, $88.50 is the average cost per student for one year. Could you do more with that amount of money any other way? At our Negro school at Edwards, Mississippi, $100 will support and train one of these promising young Negro students for a year. Can you make a better investment of that amount of money than that? And then there are the churches which are struggling to keep idealism and Christian living alive in their communities. Three or four hundred dollars spent in this work would put a resident minister in a needy field. A man of power (and he cannot live on air) would build into the raw material of goodness and truth all that means a permanent, serviceful church. We have in mind not overchurched villages, but needy towns and communities, places into whose life should be put God and true living.



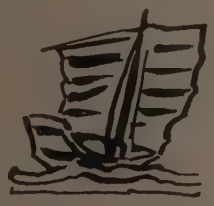
"In the South, we are doing a great thing among the Mexicans in the United States. These people, victims of a color prejudice which presents an almost impassable barrier, many of them superstitious, ignorant, possessing but a low standard of morality, are especially susceptible to the materialistic trend of today and they need your help as never before. Not long ago, a young Mexican boy's foot and ankle were crushed in an accident. He was taken to a hospital in Enid. Hard days there—no money, no friends and the constant fear that his foot must be amputated. But after days of waiting the Mexican pastor in Enid and the superintendent of the Mexican Mission there, came to him. Here were friends—friends who provided books for his leaning toward knowledge, talk when he was lonely, payment of his hospital bills and finally a home where he might stay while his foot healed. And these friends brought him to the greatest of friends—Jesus. This boy is now studying at the Mexican Christian Institute in San Antonio—studying hard in order that he may make his life count for something really worth while. But such work must be financially supported. The girls' hall, the boys' hall, or the kindergarten of the Institute may be kept open for such as this boy—at $50 a month. Is this too great a sum to expend on the Christianization of the great numbers of Mexicans we serve in that region?

"We have made a splendid start in Los Angeles, San Bernardino, Lodi, California; and Rocky Ford, Colorado, in meeting the Japanese problem. Here are thousands of children who are receiving the advantages of secular education. Here is a danger of a counter-race secularized to the point where Christianity is the minor and not the major fundamental. Through the Japanese Institute in Los

"Here's Your Party, Disciple of Christ"

Angeles, we are reaching no mean part of this oriental mass—through the kindergarten, through the evangelistic work, through the club work administered there. Seven dollars and fifty cents will enable a child to attend the kindergarten one year, $20 will support evangelistic work at this point for one week, $100 will carry on the club work for one year.

"Farther up the coast at White Swan, Washington, we have the Yakima Indian Mission, which is a home for many Indian children. As with the Negro, it is but right that we as followers of Christ add a thing of value to this fast disappearing race. Do you know that $4.93 will provide food for these children for one day—$34 for one week?"



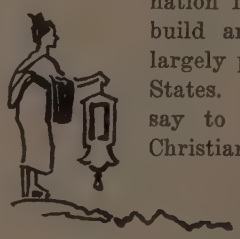
"Believe me, a little money goes a long way in this work. What else are we doing?"

"Of course you are interested in Church Erection. Aside from our schools, many of our churches are bravely facing straightened circumstances in their building programs. They need help. What is your answer to this?—'Can you help us? If we could have the money for just a little while—just to let finances return to normal.' Surely such a call must find its answer in a people of church-builders. We would not be church-destroyers. During the past year 131 churches asked for loans totaling $1,651,550. For lack of funds the department of church erection was able to grant only twenty-seven loans totaling $245,250. But can we really afford to refuse this aid? To say the least, it seems short-sighted economy.

"And over the entire home field we are seeking to bring religious education to people in every community—urban and rural. The need of religious education is great. Figures such as these are appalling: 43 per cent of the total child population of the United States, 33.6 per cent of the total young people's population, 9.9 per cent of the total adult population—are enrolled in Sunday school; 57 per cent of the child population, 66.4 per cent of the young people, 90.1 per cent of the adult—are not enrolled in Sunday school, untouched by religious education. Those are percentages that must be raised and lowered. Here are millions of people, children, young people and adults, that are not even touched by religious instruction. Through religious educational field workers, Bible Chairs in university centers, Young People's Summer Conferences and Leadership Training Schools, we are reaching the young person and the adult."

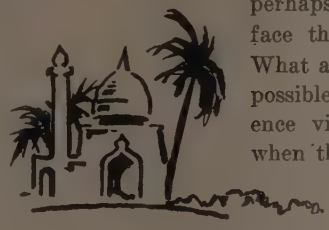
"What a challenge it is to us members to know our church is doing such splendid pieces of work! And you are right in saying the investment of money is all worth while many times over. But what about foreign missions? I thought we were interested in that, too."

"Yes, indeed we are. Let me challenge your imagination for a moment. Suppose you build an imaginary wall around a largely populated section in the United States. Stand outside that wall and say to yourself, 'There is only one Christian church to serve the 700,000 people inside this wall.' One pastor and two Bible women are located here. Thousands of people are cut off from Christian fellowship—thousands in the city, thousands in the rich farming environs. Foolish, of course, and futile to consider that as typical of even one of the sections of our states. But it is sheer tragedy when we face the fact that exactly that condition is prevalent over the major part of China today. Yet for $250 a native evangelist who would be able to reach hundreds of people with the message of Christ could be supported for one year; a Bible woman could contact many mothers and children for but $150 a year.



"In Japan we face the same problem—inadequacy on our part. Inadequacy—in a day when efficiency is the key word! As Disciples of Christ we are doing a great thing in Japan. But here as in China the oriental mind is reaching toward the thing that bears the stamp of success. We cannot mark our efforts thus when Dr. Kagawa, one of Japan's own great teachers and leaders, reminds us that there are thirty millions

of people in farming communities who have not been reached by the gospel. We have developed a remarkable policy of advance, our task now is to go forward. Your link with these people could easily be a Bible woman or an evangelist. These two, both the product of your effort toward Christianization in Japan, speaking the language of those they wish to reach, are the hope of these millions. But $30 and $50 a month are necessary for their support—$360 a year for a Bible woman. But it seems little enough—dollars when millions are spoken of. One of these dollars, however, starts the evangelization of a human million.



"Let me swing you back to the continent of Asia again and tell you something of that great Southern people on the Indian peninsula. A few years ago the son of a noted Hindu teacher was enrolled in one of our Indian mission schools because the father wished his son to have the advantages of its fine Christian influence. After a couple of years the boy decided to bring his sister to the school. She now reads and writes, the first girl in the generations of that family to do so. She is brighter than her brother, a fact which amazes her family and friends! This typifies what a tiny well-sown seed of Christianity can do. Our India Mission has fifteen schools where such experiences as the above are being registered, with an enrollment of nearly a thousand non-Christian children. Fifty dollars would keep one child for one year in our schools; $150 would care for the teacher for one year.

"We reach many of the adults through the direct hospital work. Recently one of the missionary doctors stationed at Bilaspur was called to a Brahman home to see one of the women who was very ill. She was suffering from tetanus (lockjaw) and was taken to the hospital for treatment. Her almost impossible case was cured and in less than a month she returned home. Her family asked that one of our Bible women come to the house to teach. A cure of a physical ailment—but the entering wedge of a spiritual salvation to that home. It only takes $50 a year to support this Bible woman, less than $5 a month. What an opportunity for us to extend the kingdom!

"Farther to the north is another people we minister unto. One of our great means of Christianizing those in almost inaccessible Tibet is the orphanage at Batang. Those small children, environed in conditions pitiful to the extreme, depend on our support. Small children—but if they grow in a Christian atmosphere they are bound to revolutionize the spiritual and social order of the plateau.

"You ask about Africa. This great dark continent appeals to our desire to heal the sick. At Lotumbe alone there were 5,389 patients treated during the year, 823 injections of neosalvarsan were given to children and 3,344 to adults, for yaws and other ailments. At Bolenge, 38,183 treatments were made to 7,829 people, an average of 120 daily. The medical assistants of the hospital are given a large opportunity for self-expression and the continued acceptance by the community of medical service at the hands of Congo boys is the measure of their success. Five dollars will support a medical assistant here for one month; $50 will support him for one year; $1 will give one dose of neosalvarsan to a sufferer from yaws, and in the majority of cases will effect a cure.

"A great piece of work in Africa, but here as in perhaps none of our mission fields do we face the materialistic trend of the times. What a challenge to evangelize and make it possible for the gospel to reach and influence villages in hitherto unreached areas when these natives go back, as many do, to live in their village homes! Fifty dollars will support an evangelist on this field for one year.

"We come to the Philippine Islands—typifying a nationhood and independence struggling for existence. A field where youth predominates—in the civil, social and religious life of the islands. Through our schools, hospitals and evangelical forces, we reach great numbers of these people. A great front of Christianity is being builded. To withdraw the support of one of these—a nurse or an evangelist—would be disastrous. It only takes $225 to carry on their work for one year.

"We face a similar situation in Latin America. In these countries so near to us we are offered a remarkable opportunity to carry out the great challenge which is the basis of our missionary work. Through Bible women, native teachers and evangelists, medical assistants, our own missionaries—do we build the plan of Christian life. The Bible woman who exemplifies personal contact between the missionary and the Mexican or Porto Rican or Paraguayan; the evangelist who gives his people in his own way and in theirs the message of the gospel; the teacher who brings Christian education to a great group of people. The $1,000 which supports our missionary for one year, the $425 required by an Argentine Bible woman, the $700 needed by the Jamaican evangelist and the $450 which supports a Mexican teacher—small sums comparatively, meager indeed to the vast results they accomplish.

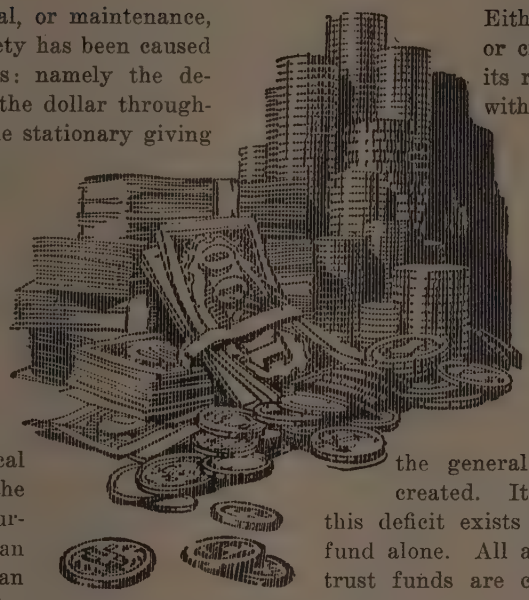
"These are what I represent—great human needs—needs which we must not ignore. Yes, there are more I could tell you about, but these I believe will give you a fairly concrete view of our work. And the fact that missionary leaders and church people are willing to retrench in other things but never in their financial support of the church and its program is the greatest of all proof to non-Christians and the people round about us that we consider the Christ and his work of first importance in our lives. It gives encouragement to others and increases faith upon the part of all people in the Christian religion."

Plain Talk from the Treasurer

Regarding that Bugaboo, the Deficit

By C. W. PLOPPER

THE deficit in the general, or maintenance, fund of the United Society has been caused by two primary reasons: namely the decreased purchasing power of the dollar throughout the past ten years, and the stationary giving of the church and its organizations to the work of the society.



According to the Year Book, our churches gave for local purposes, during the year ended June 30, 1922 (the first full year of the United Society), $10,808,629.21. The 1930 Year Book shows that for the fiscal year ended June 30, 1930, the churches gave for the same purpose $14,085,080.10. This was an increase of a little more than 30% in a nine-year period for local purposes, which, however, was not as great as the increase of some other years. This increase was necessary to properly support the local work.

During the fiscal year ended June 30, 1922, our churches and their organizations gave to the operating fund for the work carried by the United Society $1,519,739.90. For this same work there was given in the year ended June 30, 1930, $1,456,432.18, a decrease of approximately 4% although during some of the intervening years the giving reached a somewhat higher level. Yet the increase in the cost of this work is equally as great as in the case of the local church expense. It should also be remembered that in all mission work there is an unavoidable expansion of the work. This very expansion is the challenge our Lord continually places before us to extend his kingdom.

The most difficult problem confronting the executive committee is apparent to all. How is it possible to maintain and carry on in a very limited manner the work established on behalf of the churches, in many instances over a period of fifty years, with stationary receipts? The inevitable must take place. Either discontinue some of the work or create a deficit. Feeling keenly its responsibility for the work and with an abiding faith in our great brotherhood that the money for the continuance of the work would be forthcoming, the executive committee has made appropriations that have not been fully met by the gifts.

Over the period from the beginning of the United Society to June 30, 1930, nearly ten years, a deficit in the general fund of $712,000 has been created. It should be remembered that this deficit exists in the general, or operating, fund alone. All annuity, endowment and other trust funds are carefully and safely invested. None of the large property holdings of the society are encumbered. An indebtedness can occur only in the general fund. Special funds for buildings and new equipment carry no indebtedness as, naturally, they are not expended until the money is in hand.

We are sometimes asked regarding the borrowing limit of the society. We do not know the limit and we should never be forced to find out! We do know that it is very expensive to carry such a heavy indebtedness and, even if the banks would allow us to continue borrowing indefinitely, that the item of interest should be eliminated as a needless expense by our wealthy and growing brotherhood. The willingness on the part of the banks to loan money to the society is gratifying evidence of their confidence in the organization and the brotherhood whose work it is carrying on.

It is to be earnestly hoped that all who are interested in extending the Kingdom of our Lord will rally in a whole-hearted manner to meet this emergency.

Hearing the Call

By LELA E. TAYLOR

ON FEBRUARY 8 two beloved members of our missionary family passed to their last reward. Miss Virginia Young, on furlough from India, died in Covington, Kentucky, after an operation for appendicitis. Mrs. Georgia Fillmore Peterson, formerly a missionary in Tibet, died at her home in Lima, Ohio. What a burden of sorrow fell upon us at headquarters when, within thirty minutes of each other, the two messages came to the office. Deeply loved, both here and on the mission fields where they have served, were these two fellow-workers of ours. The conferences, where they made with us their plans for service in the lands afar, will always be a sacred memory; we thank the Father for the challenge of faith and devotion which their lives have brought.

Mrs. Peterson was the daughter of Mr. and Mrs. Charles Fillmore of Indianapolis. She was baptized by her father, and later went to the mission field from the Hillside Church, Indianapolis, where he was the minister. She leaves to mourn her loss her parents, her husband and five small children, the youngest only four months of age. We join in love and sympathy with those out on the "roof of the world" who would never have known their Christ without her ministry.

Miss Virginia Woodward Young volunteered for the field under the inspiration of the Men and Millions team that visited Bethany College when she was a freshman. In earnest devotion from that very moment, she set herself to prepare for her chosen work in as thorough a way as possible. She was an inspiration to many young people, and is deeply loved, especially in the state of Kentucky, where she lived from her childhood. The young people of the state will ever be richer because of the contribution which she made to them. Only last summer, while on furlough, she served as a teacher in the Kentucky Young People's Conference. She leaves to mourn her loss, besides the many friends in India and in the United States, her mother, a sister and two brothers. In this hour of deep sorrow, we would remind ourselves and the sorrowing loved ones:

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction he addeth his mercy,
To multiplied trials, his multiplied peace.

Caravans

By JEAN KENYON MACKENZIE

WHO has not wakened in the night to hear a bell strike in the heart—and it is now too late to do what we have planned to do, for we have dallied?

The child is now grown, the friend is now gone, the harvest is now passed, the night has now come and winter seals the door. Across the heart's dark there is a flooding light that reveals with a strange clarity the very path we missed, and we had vowed to take it on a day that passed.

How sweet it is then if a friend knocks at the door and begs from us three loaves of bread! It is not then we fail to rise and give him. It is not on the morrow of such dark thoughts that we deal stonily with our children, or begin, with our minister, to make delays and excuses. On the morrow of such a night we are early to fill the lamps with oil; we search our purses then for whatever coin may be there; we fill the cup against the coming of the stranger—and all because in a dark hour our Lord spoke to us, waking us from sleep, calling us back again into the caravans of his service. Not as he called the child Samuel, who must rebuke the faithless with the glitter and dew of his young faith—but as he calls his tried servant who must now bear the heat and burden of the noon hour. * * * * *

For this is the Way of the Lord. By much passing it is made straight, and those who go there are the caravans of the Future. It is for these journeys that the Head of the caravan has called you again before it is yet day, giving you an hour for remembrance and repentance before you shall arise "renewed to your works, and charity, and service, and faith, and your patience, and your works"; and the last—by his mercy—to be more than the first.

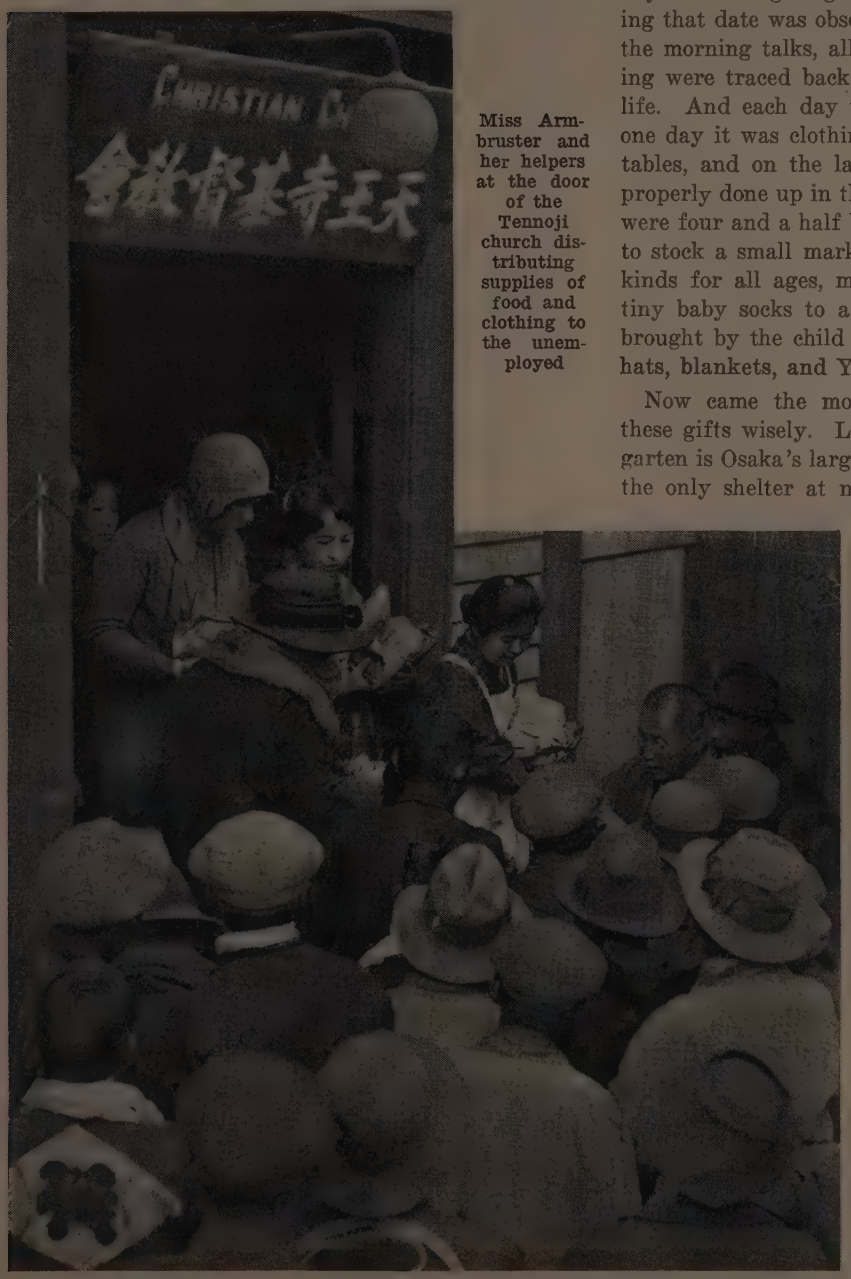
—From Women and Missions.

Tennoji Feeds the Hungry

By ROSE ARMBRUSTER

IN JAPAN there is the same problem of unemployment because of depressed business conditions that is prevalent in all lands, not even excepting the "rich" United States. But in a land where even in good times there are thousands who have only a scant supply of the necessities of life, there is less ability to meet this acute situation.

As Thanksgiving time drew near, the teachers of Tennoji Kindergarten, after much prayer, decided that some better plan must be found to make Thanksgiving of 1930 a worth while festival. So a letter went to the home of each of the kindergarten children asking the cooperation of the parents. The response was beyond our wildest dreams.



Miss Armbruster and her helpers at the door of the Tennoji church distributing supplies of food and clothing to the unemployed

November 23 is a Japanese holiday, a sort of harvest festival which is kept in many Christian schools as a day of thanksgiving to God. The entire week preceding that date was observed as Thanksgiving Week. In the morning talks, all the blessings of food and clothing were traced back to God who is the source of all life. And each day the children brought their gifts; one day it was clothing, another day rice, again vegetables, and on the last day their gifts of money, all properly done up in the regulation white paper. There were four and a half bushels of rice, vegetables enough to stock a small market, a great pile of clothes of all kinds for all ages, much of it practically new, from tiny baby socks to a good foreign-style business suit brought by the child of a banker, dresses, underwear, hats, blankets, and Yen 60.00 ($30.00) in cash.

Now came the more difficult task of distributing these gifts wisely. Less than a mile from the kindergarten is Osaka's largest park, and the trees there were the only shelter at night for about 200 disheartened men. As winter drew on, some of them left, others found bits of discarded matting to use for covering. Our plan was to give these men one good meal. The district police secured for our use a large kitchen near by, and distributed for us 200 tickets prepared by our efficient pastor, Mr. Hatanaka.

On the morning of November 25, the members of the Mothers' Bible Class, which meets each Tuesday in my home, with a few others went to the kitchen and spent about five hours preparing and cooking the rice and vegetables. We then went with the first cartload of food to the church. Soon another load came, and then Mr. Hatanaka asked me to hurry back to the kitchen and hasten the coming of the rest as the crowd was growing impatient. On the way I was accosted by a reporter

from the leading Osaka newspaper who had got wind of what we were doing. So I commandeered his big motor car to carry the rest of the parcels to the church and there he climbed up on the church bulletin board and took a picture of the scene which appeared next day in all the papers. Truly it was the happiest Thanksgiving celebration I ever have had.

The pastor of Tennoji Church and his wife go without one breakfast a week which is given to some hungry person without a job. One afternoon one such man, who is better educated than most of his class, came to the Hatanaka home asking for help. They invited him to share their supper, and then kept him all night in their home to prevent the man from committing suicide in his desperation. "I was a stranger and ye took me in." No wonder Tennoji Church is growing in power under such leadership.

Listening In On the World

A Review of Significant World Happenings from the Christian Viewpoint

By JAMES A. CRAIN

ALMOST a year after the London Conference on limitation of arms came to a close with only Great Britain, the United States and Japan signing the treaty, word comes that France and Italy have reached a common understanding and both will probably ratify the treaty within the next few months. It will be remembered that Italy, because of her landlocked position in the Mediterranean, demanded naval parity with France, a demand that France was unwilling to grant because of her long Atlantic and North Sea coast line and because of the necessity of being able to maintain communication with her African colonies in time of war. Thanks to the diplomatic work of Arthur Henderson, foreign minister in the British Labor government, an accord has been reached between the two nations which will relieve a good deal of the tension in Europe, since the Franco-Italian discord has contributed greatly to the tensity of European politics. While the details of the settlement have not yet been made public, it is understood that the principal concession is to Italian prestige, which in undiplomatic language means that it is agreed that Italy is entitled to a navy equal to that of France, but that Italy agrees not to build up to the French strength. France, on the other hand, has made definite reductions in her claims to meet the categories allowed to her by the London Conference. Having agreed not to build up to her own previous demands, she now finds it convenient to permit Italy to retain her own paper demands, with the understanding that she in turn will not build up to her paper strength. The agreement "in principle" remains to be formally ratified by the French government, after which it will be transmitted to the British, American and Japanese governments for approval, and then become a part of the London treaty.

Chicago is getting the kind of government that the minority wants, if the figures of the primary election of Tuesday, February 24, mean anything. Widely heralded as a victory of "Big Bill" Thompson, present incumbent of the mayor's office, an analysis of the vote cast shows that Thompson, while winner, actually received a minority of the total Republican primary vote. His total vote was 293,220, and Judge Lyle, his nearest opponent, received 224,750. Alderman Albert received 98,976 and G. K. Schmidt, 13,211. If Albert and Schmidt had kept out of the race it is reasonable to believe that most of their votes would have gone to Lyle, since with "Thompsonism" as the issue, few, if any, votes were cast against him by people who would be for him even as second choice. The three opponents of Thompson received 43,717 more votes than were cast for "Big Bill," but thanks to the old political strategy "Divide and Rule," Chicago Republicans still pin their faith in the man whose chief political doctrine in these troubled times is opposition to King George, whom he promises to "bust on the snoot" if he ever comes to Chicago. Thompson will be opposed in the April election by Anton J. Cermak, Democrat, who is credited with less bluster and bombast than Thompson, but more shrewdness and many of the same types of affiliations. Dr. Herman N. Bundesen, Cook County coroner, has announced his candidacy as an independent. Dr. Bundesen has demonstrated that he is no novice in politics, but he will make the race with the almost-fatal lack of a strong political machine behind him. At the present writing the prospects of the second metropolis of the country are exceedingly poor, so far as hopes for decency in municipal government are concerned.

All of which is a striking testimony to the low level of intelligence and integrity to which American municipal government has descended. By compact political organization and adroit leadership 293,000 voters from the lower levels of the city's life stand a good chance to perpetuate their rule over more than 3,000,000 people. It is reported that many Democrats went into the Republican primaries to vote for Thompson, believing that he would be easier to defeat than Lyle. Perhaps in the history of American politics no campaign ever reached lower levels of billingsgate and blackguardism. Both Thompson and Lyle publicly applied epithets to each other. Thompson arranged a parade in which Lyle was depicted as riding a donkey, Albert riding a mule, while the lordly and unconquerable "Big Bill" rode an elephant. Lyle publicly charged Thompson with receiving political aid from Al Capone, and Thompson instituted a $100,000 suit for libel, but did not hesitate the following day to appear publicly on the stage of a downtown theater, arm in arm with Capone's chief lieutenant.

One of the most difficult phenomena in American political life is the hold that certain individuals get on the imaginations of people and use it to perpetuate themselves in political life. Pennsylvania Presbyterians are horrified by the thought of a baseball game on the "Sabbath," yet they went cheerfully to the polls year after year and voted for Matt Quay, and when death took him they fell in behind Boies Penrose, one of the most cynical and sinister characters that ever disgraced our political life, and obediently their sons follow Vare. "Cowboy" Jim Dahlman was elected mayor of Omaha time after time for twenty years and good church people apologized for him by saying, "Well, Jim may let others graft, but he is personally honest"; while gambling, prostitution, bootlegging and rum running flourished like a green bay tree. American Christianity needs a revival of the sense of social responsibility. We grant the possibility of a lily growing up in a mudhole, as Hamlin Garland pictures in his poem, but no one will contend that mudholes make the *best* lily beds.

At the University of Chicago a test was recently given to a large number of students regarding their attitude toward war. The students were segregated by church affiliations and their answers studied accordingly, with the result that Disciples of Christ students ranked first as "favorable to the peaceful methods of solving international problems."

This is a thing in which the brotherhood of Disciples of Christ can take distinct pride. In the day when every man among us has his own scheme for bringing in the kingdom, there is danger that in the confusion the method of Jesus and such a simple teaching as "Love thy neighbor" might be lost to view. Disciples of Christ as a brotherhood and as individuals are not guiltless yet it is encouraging to know that somehow there has filtered down through the welter of our theological turmoil and organizational difficulties, the mind among our young people to make practical application of their Christianity.

As a Laboratory of Christian Living—

A Christian home whose radiating ministry extends far beyond its four walls is that of Dr. and Mrs. Royal J. Dye in Los Angeles, who are pictured here in their "Friendship Garden" where every stone has a sermon and every bush is an open book of self-sacrificing love

The Family Is Still First!

By CHARLES DARSIE

NOTWITHSTANDING the fact that the family has handed over its educational responsibilities to the school, its financial responsibilities to the farm, the office and the factory, its sick to the hospital, and its hungry members to the restaurant, it has not ceased to be the primary institution of human society. There are items which it cannot hand over to any institution. These items are most essential not only to itself but to the personal training and preparation of individual members of Christian society. The home is central in its point of vantage. Once the church recognizes the opportunity, it can double its power by directing a portion of its educational resources to the Christian training of leaders of families.

The problem of applying the principles of Jesus to human relationship is comparatively simple in the home. Here we actually love our neighbor as ourselves. This is no artificial brotherhood of man. Fatherhood has its meaning. The father and mother are our first pictures of a superhuman power. Here loved ones will not betray our secrets. Love will not ridicule our faith. They will help us grow until we become strong enough to be transplanted into the wide garden of practical life.

The influence of Christian parents over their children is dominant. Mother's prayers are remembered long and they carry with them a mother's faith. Father's consistency in religious practice remains an outstanding picture in memory's art gallery as time recedes. In a very practical sense the families of the church are its most effective teaching institution. The church should have some method of supervising its families because they mean so much in its life.

We are always hearing from those who like to give advice that parents should set a good example to their children. Father must be careful of the langauge he uses, they say, because Johnny will say the words which he hears his father speak. It would be a better word of advice, however, to say that parents should live a high type of Christian life because it is a great achievement in itself. Children soon detect the hypocrisy of parents who are only putting up appearances for them to see. That example is best for the children where the parents live the Christian life for themselves.

It is astonishing how the idealism of Christianity can glorify and make religious the smallest items in the program of the home. The most sacred ordinance of the church grew out of Jesus blessing the table bread they were using at the Passover festival. After that he took the cup, which corresponds to the coffee of our meals, and made it mean the blood of the atonement.

Our home life is never monotonous. Because its happenings are unrecorded they may seem to be commonplace and correspondingly despised. But nothing is commonplace when it is touched by the Christian ideal.

For the structure that we raise,
Time is with materials filled,
Our todays and yesterdays
Are the blocks with which we build.

Rings on her nose, if not bells on her toes, is the Indian girl's idea of adornment

New Womanhood for the New India

In recent years the condition of women in India has become the concern of the whole world due in a large degree to the spotlight thrown on the subject by the book "Mother India" by Katherine Mayo. It will therefore be of interest to many of our readers, particularly those making a study of India this year, to know something of the results of a study made by one of our missionaries, Mrs. Frances Waller Gamboe of Mungeli, India, on the "Status of Women in Hindu Society." This study was made by Mrs. Gamboe during the six years of her first term in India and was offered as the thesis for her M.A. degree. In it she has traced the ideals of the Hindu people regarding woman's place in their society from the earliest historical times to the present day. The following digest of the thesis has been made by Miss Joy Taylor

DURING the Aryan rule, from 800 B.C. to 550 B.C., there were high standards in the position of women in India. There was no seclusion; marriage was not compulsory; child marriage was unknown; woman had voice in the selection of her husband and widow remarriages were sanctioned.

The greatest Sanskrit scholars are not in accord as to the causes which started the devolution in the status of the Hindu women but the most logical explanation is that as the Aryan invaders advanced farther into the plains of India and intermarried with the aboriginal inhabitants, their former high standards were lowered. At any rate, for the first several centuries after the Aryan conquest of India, woman's position in the social life of the people, as revealed by the Vedic literature, was altogether honorable; and later, from whatever cause, her position became less and less enviable until at the time of the Mohammedan conquest the purdah system had only to be added to the lot of the Hindu woman to make her position altogether degraded.

The Moslem invasions brought into India the influence of the Prophet, felt for the centuries between 1200 and 1750. It presented one of the most stirring, colorful and heroic chapters in the life of the Hindu women of India, for the heroism of the Rajput women during this period of conflict is an inspiration to the womanhood of the world. It was the Rajput women who sold their jewels and spun cotton to keep the armies in the fields, but it was all to no avail. The Mohammedan hordes, with wild cries of "God and the Prophet," scattered the Rajput armies and went through Punjab into Hindustan, plundering and destroying.

The story of Durgavati, daughter of the Prince of Mahoba, where later our church founded a splendid orphanage for girl children, is especially interesting, because the home of Mrs. Gamboe stood on the very spot where the palace of the Prince is alleged to have stood. The story goes that Durgavati made a love match with a neighboring Rajah and on his death assumed the regency of the state in behalf of her infant son and administered wisely for fifteen years.

The Moghul conquerors, too, produced many able and accomplished women. There is no more romantic figure in history than that of Mumtaz-I-Mahal, beloved wife of Shah Jehan, in whose memory he caused to be built the Taj Mahal, that gem of architecture concerning the beauty of which the last word will never be written. It is said that when Jehan led his armies out to fight the enemy, his wife would fol-

low secretly with her companions and when darkness fell they would work all night long on the battlefield, administering to the wounded and dying, pouring oil on their wounds and forcing wine between their lips.

However, the educational attainments of these few women and their rare accomplishments must not confuse the mind as to the true condition among the mass of Mohammedan women. The purdah system, or the seclusion of women, is part and parcel of the Mohammedan religion, and this has made the education of girls a matter of great difficulty, even where it was desired. Mainly in self-defense, early in the Moslem period in India the Hindus adopted this custom for their high-caste women, so that this period removed the last vestige of self-respect left to woman.

Nurse Ram in our Children's Home in Kulpahar, India, a herald of the new day for India's womanhood

In these later days, the modern Hindu woman's position in social life has been anything but enviable. This can be traced to their three greatest curses: child marriage; the ostracism of widows; and the purdah, or utter seclusion of women. The caste rules making it impossible for a father to marry his daughter to any except men in his own caste and the necessity of his giving an exceedingly heavy dowry which often impoverishes him for years is largely responsible for child marriage. The most vicious results of this system, however, are: first, that very small girls are betrothed to aged men; second, that the betrothal is as binding as the wedding, which creates a large number of virgin widows annually; and third, the wastage of life because such widows are not allowed by custom to be remarried.

The condition of child wives and child widows had begun to excite much pity in the hearts of the more advanced of the Hindu people themselves, although the aggressor in reforms for this evil was the Christian church in its missions in India. Pandita Ramabai, a high-caste Brahman widow who became a convert to Christianity, opened her home for widows in 1889, but it was only seven years later that the "Hindu Widows' Home" was opened at Poona by D. K. Karve, an Indian. In other parts of the country at least nine other institutions have been started by Hindus, who are not Christians, for their widows and many of the women trained in these places are leading useful, happy lives as nurses, teachers, and as public servants.

Typical of tomorrow's leaders of women in India is this girl from our mission attending Isabella Thoburn College in Lucknow

The year 1928 has seen violent agitation for three major social reforms to favor women: the changing of the old laws of inheritance; the inclusion of qualified divorce within Hindu law, and a complete abolition of child marriage. Late in that year the Sarda bill sponsored by many Hindu reformers was passed, which provided that the age of consent for marriage should be raised to fourteen years for the girl and eighteen for the boy.

It is generously and unreservedly conceded by government and all Indians that are fair minded, that missionaries have been the pioneers and chief promoters of education for women in India. The foremost of missionary institutions which have worked with women is the Isabella Thoburn College for Women in Lucknow. Founded in 1886, it has received all pupils since without regard to race or language, and has combined to make one happy family of Hindustani, Bengali, English and Eurasian girls. The school is affiliated with Allahabad University. But more important are such schools as the Indian Women's University, established at Poona in 1915, because it is an indigenous Hindu effort. This is perhaps the first school to come out with a bold departure from the prescribed courses which have usually been copied after the British or American pattern. The aim is to lay down courses of study to suit the needs of girls and women of India. The buildings of this university are simple but very comfortable and conveniently arranged. All girls, whether rich or poor, have some share in the work of the hostels. Caste lines are not closely drawn, nor is purdah observed. Nearly half of the students are widows, dependent upon the school for support. No sign of pagan worship is observed by the visitor, but there is a large room set aside for prayer. The first recitation of each day is opened with prayer. This institution is a splendid effort to meet the needs of India's womanhood and to give a useful training for the future.

Throughout the years there have been numerous organizations concerned with women's welfare formed and most of them have come into being through the efforts of the women themselves. One is the "Women's Indian Association," which was started in 1917 and has grown rapidly. It now has seventy-two branches which hold regular meetings, twenty-three centers of social wel-

fare and over 3,800 members. The political policy of the Association is to work through the Legislative Council for reform. The aims and ideals are on a religious but a non-sectarian basis.

The other agency working to restore woman to her proper sphere in India is the All-India Woman's Conference on Educational Reform, now in its fifth year. There were more than 15,000 women that attended the preliminary conferences all over India in 1927. From this number 200 women were chosen as representatives for the Delhi Conference. They were from 31 constituent areas and represented Brahmans, Hindus, Parsees, missionaries, princesses, etc. "They included the wives of highly placed government officials, instructresses, doctors, poetesses, musicians, actresses, magistrates, municipal counsellors, members of local government boards, teachers, a woman lawyer, women who had traveled in all lands, great organizers in war, flood and famine, women who, in other lands, had suffered imprisonment for the cause of women, Indian widows and happy wives and mothers."

It has not been possible to present more than a very few of Mrs. Gamboe's findings in her masterly thesis, but we must conclude with her as follows:

"We have seen the Hindu woman exalted to the highest place of honor in her home and in her religion, and then by forces outside her control reduced to a religious and social nonentity. We have seen that whatever her status the Hindu woman never lost her womanliness, that her modesty and her reserve might be the envy of all womankind, that her selflessness and devotion to her husband and family might be copied by all with profit, that, deprived of formal religion, she became intensely religious, that, deprived of formal education, she taught her children the old legends and stories of her race. And then, in these latter days, we have seen her gradually being restored to her birthright, gradually returning to the honorable place held by her in ancient times, and not only that, but she is becoming a vital factor in the New India which is daily unfolding before the eyes of the world and which is rising to take her place in the family of nations. If Christian missions have had any small part in awakening this consciousness and in pointing the way for the fulfillment of such ideals, have not their efforts been justified?"

Programs Available

A Sunrise Prayer Service program suitable for use on Easter morning and a suggested order for a special Self-Denial Service, including the observance of the Lord's Supper, for use during Self-Denial Week, have been prepared and may be obtained by writing the United Christian Missionary Society, Missions Building, Indianapolis.

As a Newcomer Sees It

First Impressions of a Recruit

By I. J. CAHILL

FIRST impressions have their value, even though later they may need radical revision. I wonder if the thousands of faithful Disciples who made the United Society would be interested in what a recruit has seen and thought in his first intimate contacts with its problems and its workers.

These good people throughout the brotherhood brought the society into being to render a ministry world-wide in extent, sacred in its motives and purposes, as broad as the needs of humanity and the mercy of God—they love it. They have poured out treasure and prayers for its work. They are entitled to know it from many angles. Even a novice out of his incomplete understanding might bring a grain of truth here and there that would be both welcome and helpful.

My very first day at the Missions Building plunged me into an all-day meeting of the "cabinet" which is made up of a representative of every phase of the work.

I pass by the fine fraternal spirit of these co-workers. I may speak of that another time.

All the workers had just returned from the One-Day Conventions. One hundred and eighty-five of these were held. They covered the entire country. These workers were full of enthusiasm and of happy memories. They had many delightful things to report. As they recited their experiences (hardships were omitted, but I know something of campaigning and of campaign schedules) there came into my mind a picture of the hosts—32,773 different people—who gathered in these meetings.

They were of the elect. They cared for missions, benevolence and all the sacred ministries we render through the society. They cared enough to give a day to the meeting and to drive from 25 miles to 600 miles to be present. (The record drive of 600 miles was made in California where they do not know what distance was made for.)

Out of the busy lives of people who bear heavy responsibilities 32,773 found time to give to this gathering of kingdom builders. They came out of the economic depression with problems in their business, in their homes and in their own churches, but with a high courage that sent these burdened workers back to the central office filled with the joy of their fellowship and with hope for the work.

These people spent a long period of the day's program in close study of the problems of financing the work, the difficulties arising from the depression of business—just like a board of bank directors. And that strenuous session of the meeting they counted Inspiration.

As I visualized these thousands from end to end of the country and the other thousands equally consecrated who could not be in the meetings, the one outstanding impression left with me was that people like that, the Lord can use. They are choice souls and in the deep need of a distracted world there are great things for them to do.

The Lord has put them on his Ways and Means Committee. They are idealists. They believe in the power of the gospel to redeem men. They will back its heralds and through the common ministries of those who preach and these who with equal devotion sustain them the Lord is marching right on.

I presume that among these 32,773 was a midwestern farmer whom I know. Someone had been trying to tell him the antediluvian criticism that it costs ninety cents to get ten cents to the mission field. My friend had this reply, "Well, if it does cost one dollar for ten cents of gospel labor it is worth it." That is faith in the gospel's power. No doubt that man was in the convention in his area this year. The others are like him. They care. Of such is the coming kingdom.

No wonder these new colleagues of mine came back radiant with hope, and with a resolute will to push on to victory. They had had a conference with the mighty Ways and Means Committee of the Lord.

The Drys Are Out of the Trenches!

Prohibition Takes the Offensive and Carries the Fight Into the Ranks of the Wets

By JAMES A. CRAIN

STUNG by charges that they were loafing in the trenches behind the legal aspects of the Eighteenth Amendment, that they had ceased their educational work and had left the whole Prohibition problem to be solved by federal enforcement, and by the harsher criticism that they were "fiddling while Rome burns," the thirty-five temperance and Prohibition organizations holding membership in the National Conference of Organizations Supporting the Eighteenth Amendment have joined hands for more effective cooperation and unification of program.

It is no secret that cooperation has been difficult for the organizations supporting Prohibition. While they have been sympathetic with the main purpose animating each of them, there have been serious differences of opinion as to methods and some organizational jealousy. Temperance organizations are led by fighters who are constantly exposed to the give and take of battle. Often their victories are achieved only at the cost of holding out to the bitter end. It is perhaps too much to expect that when they come together in their own conferences that spirit will be entirely eliminated. A behaviorist or a disciple of Freud would have the time of his life in one of their meetings. These things are cited not in criticism, but to explain why cooperation has been difficult and unification of program and effort hard to obtain.

The changes effected in the organization of the National Conference of Organizations Supporting the Eighteenth Amendment, while perhaps not impressive to the casual reader, are in reality changes affecting the very foundation of the Prohibition movement. On the first adjective and the first two nouns of the title has rested the whole philosophy of the organization, namely, a cooperative movement *national* in scope and open only to temperance groups of a national character; it is a *conference,* not an executive body; and it is a conference of *organizations.* No person, no matter how important or influential he might be to the Prohibition cause, has had standing in the National Conference unless he came as the elected representative of some constituent organization. No group whose activities are less than national in scope has been admitted, no matter how efficient or effective it may have been in the fight.

The new policy, adopted at a meeting in Washington in February, opens up the National Conference to state conferences of temperance organizations which may be formed and gives these state conferences representation in the national body. This means that the leaders of national organizations have at last recognized their constituencies and have provided means whereby their wishes and opinions may be made known in the councils of Prohibition organizations. The second major change made in the organizational machinery is a provision for electing outstanding individuals of leadership and influence to membership in the National Conference. This means that professional Prohibition leaders have awakened to the possibility of utilizing the advice and wisdom of such outstanding men as, say, Roger Babson, J. C. Penney, Irving Fisher, Whiting Williams, Dr. John C. Cabot, Henry Ford, and others.

A THIRD change was the provision for a Board of Strategy which will continually study the national situation with reference to Prohibition and will from time to time recommend policies to be followed by all the organizations in the National Conference. They will assume responsibility for supporting legislative action and thus relieve the organizations from the charge of being lobbyists. Lobbying will hereafter be done in the name of the combined Prohibition forces of the country. The Board of Strategy will also bring to bear the Prohibition sentiment of the country upon the national conventions of the two political parties for the purpose of committing them to the support of Prohibition and the nomination of Dry candidates. Here again we have a wide departure from tradition. It will be something new under the sun to have all the organizations in the Prohibition field fighting along the same lines at the same time and under a common program. It has actually occurred that in some states where a referendum on Prohibition was in progress one organization was urging people to participate while another was recommending that they abstain. There will be no more of that. Under the Board of Strategy all the organizations will speak the same language. We will no longer have one committee asking Congress to pass a measure and another asking that it be killed. No longer can any one group solemnly assure political parties that it speaks for the Prohibition sentiment of the country. When we speak hereafter we shall all speak together, unless some one or more

organizations wish to dissociate themselves from a specific action favored by the majority.

In addition to the organizational and functional changes outlined, there were indications of a youth uprising in support of Prohibition of formidable proportions. Dr. Daniel L. Poling brought us word of youth groups forming in Chicago, Cleveland and Pittsburgh for a nation-wide crusade for a youth's Legion of Honor, in which Christian Endeavor, Epworth League and other young people's groups will participate with all their energies and organization. A spontaneous old-fashioned total abstinence pledge-signing campaign started among the Negroes of the South is now being taken up by the Methodist Board of Temperance, Prohibition and Public Morals which will send out three teams of young college men to 150 centers in the United States during the coming year to gather in the youth leaders of the churches, schools, colleges and other groups for the purpose of inaugurating a total abstinence pledge-signing campaign among young people. Nothing would do so much to insure the perpetuation of Prohibition as a spontaneous uprising among the youth of the land. That uprising seems just over the horizon.

With a unanimous decision of the Supreme Court overruling Judge William Clark's decision holding the Eighteenth Amendment invalid the whole Prohibition question is now one of repeal or enforcement. With the decision of February 24 went the last hope of the Wets of getting rid of Prohibition through legal decision. For the next four or five years the battle will rage with unprecedented fury in every municipal, state and national election. The liquor interests, which are behind this fight, will leave no stone unturned and spare no expense to break down this law. It may be that other reforms will have to wait until this one is made secure. Other issues, such as the power question, progressivism and other social and political questions with which many prohibitionists are in sincere sympathy will be dragged into the controversy with the hope of splitting the Dry vote. Every Dry will have to face this question: Shall I jeopardize the one great reform we have already secured in order to record my sympathy with one which is in prospect? This is not to ask support of reaction in order to protect Prohibition, but it is a warning against chasing will-o'-the-wisps at the expense of what we have already accomplished. Between now and 1936 this advice will be needed many times, for more than one red herring of progressive proposals will be dragged across the trail with no other intent than to divide the Dry vote.

One by one alternatives to Prohibition are being put out of the picture and it is becoming clearer each day that the American people must choose between prohibition of the liquor traffic and the return of the distillery, the brewery and the saloon. A large percentage of our ills under the old system was due to the control over the retailing end of the business exercised by the manufacturers. Those evils will not be avoided by permitting the return of the very elements of the traffic which were principally responsible for its worst abuses. It is no longer a question of light wines and beer, government control, or the so-called Canadian system. It is either Prohibition or repeal. And between repeal of the Eighteenth Amendment, with the return of the distillery, the brewery and the saloon as its inevitable concomitants, and struggling along with the present system until its abuses can be corrected, I have no fear of the choice of the American people.

Who Is My Brother?

By Mabel McCurdy Derby

Perhaps, dear Lord, he is a cultured man of China
Possessing the wisdom of the sages,
Gained through long, long ages;—
Nobility of soul; a character poised—serene—
Whose hands are long and fine; whose breeding shows a polished mien.
But surely, Father of Mankind,
He's not "John Chink," my laundry man.

Perhaps, dear Lord, he's from the Italy of romance,
Possessing the music of the ages
Writ 'pon ancient pages;
A sculptor, painter, poet, architect, or Oh,
Caruso, Raphael or Michaelangelo!
But surely, Father of Mankind,
Not "Dago Pete," the peanut man.

Perhaps, dear Lord, he's yet in Africa afar,
A chieftan who rules his many pages
By his splendid rages—
Is picturesque, bedaubed and helmeted high;
Or Burleigh, Moton, Carver, dwelling nigh;
But surely, Father of Mankind,
He's not my "Nigger" furnace man.

The Evolution of a Church Building

THE Grandview Church, Kansas City, Kansas, was organized in 1908, and worshiped in a frame, barn-like structure. In 1913 a new site was purchased and two years later a basement built. For a period of years the congregation struggled along with only this basement; above this was later erected a temporary structure providing accommodation for eight or ten classes. During the pastorate of J. H. Anderson, State Secretary John D. Zimmerman raised pledges for a building fund out of which about $10,000 was realized. This is a good sum considering that the congregation had two changes of pastor during the time the pledges were in force.

Under the leadership of the present pastor, O. E. Grimes, a new building organization was effected and A. F. Wickes of the church erection department of the United Christian Missionary Society was called as consulting architect. The problem was that of working out the general type of building that would meet the needs, and that at the same time would fit the irregular-shaped lot, and could be raised above the rectangular basement with the least sacrifice of the old structure. This was a problem of no mean proportions. But it was solved to the entire satisfaction of all.

Exclusive of the old basement room, which was modernized and is now a beautiful dining room, the congregation has a beautiful English Gothic worship auditorium, separated from an education plant by a central hallway that makes every room in the building easily accessible. The design is such that every room has outside light and ventilation. This was accomplished with very little added expense.

For lack of funds, only approximately one-half of these schoolrooms have been completed. Blueprints are on hand for the completion of the others. The cost of the structure built in 1930 is approximately $45,000. The auditorium, which some have said is the most beautiful and worshipful in any Protestant church in the city, seats about three hundred on the main floor, with an additional hundred in the balcony. When completed the education equipment will care for a school of six hundred. The first month the Sunday school attendance increased forty-five in average for the month. The church congregations are 30 per cent larger, and the quietly reverent attitude in these services has improved 100 per cent.

1909

1915

1921

1931

The Pension Fund

Most of $8,000,000, Plus Members' Dues, Plus Churches'
Part of $8,000,000, Plus Interest on Diminishing Ba

THIS double-page spread, cut into two triangles, represents the total task of the Pension Fund. The upper triangle, increasing from left to right, shows how the Pension Plan will grow both in resources and in outlay for all time to come. Included in it, for the present generation, is the 1919 Pension System.

The lower triangle, decreasing from left to right, shows how Ministerial Relief will decrease from year to year as the Pension Plan provides for such men and women as heretofore have found it necessary to apply for Ministerial Relief.

Too Little for Too Few

Each year the tragic lack of the best that could be done by Ministerial Relief has become more heart-breaking. The 20 per cent proposition of 1912, and the Men and Millions Movement, greatly increased the fund—but not enough. The number on the roll has grown from 86 in 1912 to 420 in 1931; the average annual payment from $111 to $294. Neither the number nor the payment meets half the need.

For every veteran on the roll there are two or three others who have not called on the brotherhood for this aid. Unselfishly they keep saying, "Maybe someone else needs it more than I do." Often it is five or ten years after the end of active service before men consent to go on the roll. Widows have waited twenty years after the death of their husbands before driven by necessity to make their wants known. Their privations have been a credit to them but a reproach to the brotherhood.

Still an Open Door

Men who finished their labors last year, three years ago, five years ago, ten years ago, may yet need to come on the Ministerial Relief roll. Widows of ministers who died ten years ago may not come to need (or at least not admit it) until 1940. A reserve must be provided out of the $8,000,000 fund to meet such necessities when they arise. Giving up the Easter offering for Ministerial Relief and the place in the missionary budget throws this responsibility on the $8,000,000 fund. It does not in any sense repudiate the obligation which the brotherhood owes to those who have helped to make us the people we are.

Why Ministerial Relief Failed

It has proved impossible to get any minister to look forward to a place on the Ministerial Relief roll. Those who have retired rebel against the necessary requirement for a frank statement of need as well as of service. Frequently it has proved as difficult to get a worn-out and destitute minister to come on the roll as to get a wealthy Christian to contribute to the fund.

Always prospective givers seemed to require an immediate and poignant tragedy, following a life of heroic devotion to the gospel. Just as consistently, aged and disabled ministers shrink from being made a spectacle, and we have respected their right to privacy. Most ministers live long and are gradually shifted back to the smaller churches and then out of service. In the case of a minister's sudden death or break in health there is generally a spontaneous outburst of liberality—just once. Daily recurring need of food, clothing and shelter has to be supplied otherwise.

Thus all Protestant bodies have been compelled to turn from Ministerial Relief to Pensions systematically built up throughout the years of active service. Support from backward-looking collections in retirement is as impossible as support from donation parties in active service. Often those donation parties were gracious social events, but they never could provide a living.

Better Way of the Better Day

No one will regret the transfer of the ministry's retirement from the old basis to the new. The widows of the members of the Pension Plan who die later this year, after the Plan has gone into operation, and

Ministerial Relief Will Fade O

ill Grow With the Years

on through the years to come, will be cared for under the Pension Plan. The ministers who become disabled next year, and in every year thereafter, will find more adequate provision under the Pension Plan than Ministerial Relief has ever been able to grant. Those who come to age retirement after August 1, 1931, will get their pensions as a matter of contract under the Pension Plan.

The pensions of the first to retire will come largely out of the $8,000,000 fund. Then, year by year, more and more of the pensions for each retiring group will be provided out of the percentage payments from the ministers and churches with their accumulations of compound interest. Thus those from whom the roll of Ministerial Relief has been recruited in the past will cross over into the certain protection of the Pension Plan, and eventually, with the passing of this generation of ministers and widows of ministers, the Ministerial Relief roll will become a thing of the past. As proved by the experience of other pension plans and clearly demonstrated by exact actuarial calculations, our Pension Plan will grow from year to year, not only in the number of beneficiaries honored and the amount paid to each, but also in its moral and spiritual influence both on our ministry and on our churches.

Small and Certain

Those who retire in the earlier years cannot receive more than $600 a year. The largest ministerial salary paid among us, if fully covered by the minister's 2½ and the church's 8 per cent payments, will take four or five years to build up pension credits of as much as $600, and nothing can be taken out of the $8,000,000 fund to provide anyone a pension of more than $600. The following table shows the annual credit created by payments of 10½ per cent (2½ by the minister and 8 by the church) on certain salaries, and the number of years it will take such payments to provide a pension of $600, with corresponding widows', children's and disability pensions.

To Create a $600 Pension

Salary	10½ per cent	Annual Credit	Years Required
$1,400	$147	$20	30
2,100	211	30	20
2,800	294	40	15
3,500	368	50	12
4,200	441	60	10
5,250	552	75	8
7,000	735	100	6
8,400	882	120	5

If the man on a $1,400 salary continues with his church to pay dues for forty years at that rate his pension will be $800; if he reaches 65 and retires after he and his church have paid dues for ten years, then $200 of his pension will have been earned and $400 of it will have to be paid out of the $8,000,000 fund.

Prompt Start, Permanent Gain

To have deferred for another year putting the Pension Plan into operation would have reduced by one-seventieth of this year's salary the pension of every man whose pension will be entirely earned by his own and his church's payments. Furthermore, it would have thrown upon the $8,000,000 fund the necessity of providing the amount of the pensions of the older men which they and their churches are now earning by their percentage payments. No minister's pension will ever be large enough to spare one year's credits. In like manner the triple load to be carried by the $8,000,000 fund is heavy enough, without throwing upon it the additional burden that is now being lifted by the payment of dues by ministers and churches.

Even in the long operation of the Pension Plan, when dues shall have been paid for 35 years and a minister retires on a pension equal to half his average salary throughout his ministry, there will be no luxuries for anyone. It is not the purpose of the Pension Plan to save the ministry from sacrifice, but rather to make that sacrifice effective. The motto of the ministry henceforth must be, "This one thing I do!"

ues, Plus Compound Interest, Provides Pensions Forever!
ce, Provides Monthly Payments to Diminishing Roll

t With This Generation

Postscripts to Christmas

CHRISTMAS is a very busy season in our mission stations, especially where there is a big Christian community as in Pendra. On December 19 and 20 the annual Fair was held. Hundreds of people came from miles around, bringing their best cattle, vegetables, fruit, grains and handicraft of all kinds. These were for exhibition and prizes were given for the best in each class. On the first afternoon a sports tournament was held, in which men and boys of all ages and several religions participated. There was a Red Cross booth and lectures were given by the medical people of the station.

On the second afternoon Miss Vance, a Mohammedan inspector and I were asked to judge all of the things in the art section. This section included fancy work of all kinds, hand and machine sewing, things made of gold, silver, brass, copper, wood and clay, native-made shoes, water-color painting, crayon work and ink drawings, English and Hindi writing from Middle and Primary schools, basketry and even cakes. The day closed with a good display of fireworks which had been made here in Pendra Road. This Fair has been held for eight or ten years and is a great incentive to the people, both Christian and non-Christian, to grow better crops and to make better things.

Christmas Eve we all went to the Sanatorium for the patients' tree. A very pretty tree had been fixed up and some of the patients, with the help of girls from the Christian village, gave a little play. Santa Claus arrived and distributed the gifts to the sick people. At two o'clock Christmas morning we were awakened by boys singing Christmas carols on our front porch. At five o'clock we went to the Christmas tree at the church. It was dark and cold walking over there but the church was a bright and cheerful place just packed with people. Everyone received a useful gift of some sort, either a garment or a rug to put on their beds. The money for this is sent out by a men's club in Indianapolis. At nine o'clock the Christmas service was held at the church. Just as many people came for that as had come for the earlier service. Our pastor, Mangalbadi, gave us a very fine Christmas message. When we came out of the church there was a group of nearly three hundred beggars, blind, crippled and lepers, waiting for the gifts of grain and bit of cloth which are given to them each year by the church. Many of them had come from distant villages.

A watch-night service was held in the Community house on New Year's Eve, with about two hundred people present. Tea had been prepared over an open fire outside and was served at the close of the service.

ESTHER GALE POTEE.

Pendra Road, India.

THE Christmas season gave us many good opportunities. We held a Fair for them and many games were played, etc. We probably had two thousand people to see this. In this we attempted to show pictures of the Life of Christ by the picture rolls for the Sunday school and the small Beginner pictures, and we borrowed the large picture from Pendra Road of the Birth of Christ. This is a very wonderful picture and we need one like it to display to our villages. We had a school booth, child welfare, farming booth, medical, temperance, and work of the women in the homes. Then we had many games and prizes for the winners. This is one of the finest pieces of work we can do in these villages and we hope to keep it up every year. However, it is expensive and we cannot do it alone, and what we have done so far has been through the kindness of several friends who have made it possible through their gifts for us to do this much. We wish to thank them for their help and part in the upbuilding of the kingdom at Kotmi. If you could see this work how it makes friends for Christ and the Church, you would feel justified in making this work possible. Our Christmas festivities were very good this year, too, and this was helped by those of you who made gifts for this work through the U. C. M. S. and otherwise. May God bless you in your work of giving as he is blessing us in our work of laboring. Besides the regular activities of Christmas, we had two marriages, and baptized a family from caste.

H. M. REYNOLDS.

Kotmi, India.

OUR Akita Church, together with the Reformed Church and the Methodist Church, gave a Christmas celebration at the City Auditorium, to which over a thousand persons came, and were treated to a strong program of a high character, excellently rendered, ending with a beautifully staged pageant, "The Light of the World." From now on this will probably be a regular event. The Buddha's birthday, in May, has long been a great annual occasion in many cities and towns of Japan. Jesus is gradually coming into his own. The proceeds from this Christmas celebration are being used to help some twenty destitute families in the poorest quarter of Akita, at the very gate of a Buddhist temple.

Miss Dee Yoho, in Language School at Tokyo, spent Christmas with us here in Akita.

K. C. HENDRICKS.

Akita, Japan.

CHRISTMAS and all of its activities are less than a month away. We are expecting to have an outdoor pageant of the Christmas story on the steps of the new Congo Christian Institute building. We will use the manger scene as the central figure and build around that with songs and dialogue, the coming of the shepherds, the Wise-men and the peoples of today. We plan to have it just at dusk.

The eleven boys who graduate this Christmas are busy on their program. We have dramatized Joseph. It is lots of fun to work with them because they enter into it with so much zest. They interpret their lines splendidly and often throw in new lines here and there to make it more real to them.

FAITH MCCRACKEN.

Bolenge, Africa.

CHRISTMAS festivities at Damoh began on the afternoon of December 20, when our Girls' School gave a program. The teachers trained the youngsters in their songs and I trained them in their speaking parts. The first scene with Zacharias in the temple praying and then the last scene with the Wise-men presenting their gifts, were very wonderful in coloring.

Sunday, December 21, was the day that all the "outside Sunday schools" come in to have their meeting with the Central Sunday School. Most of those in these outside Sunday schools are non-Christians.

On Tuesday, December 23, the boys in the Boarding School gave their program and had their Christmas tree. That afternoon our Girls' School had their gifts. Last year the St. Barnabas Guild of Nurses of Cleveland sent out a lovely box of gifts for children. Then I had some books made by different children of Triangles and Sunday school classes of Missouri, and altogether there was enough for each child to have one thing, though all did not have everything alike. They were given a few candies, dates, peanuts and Indian sweets. That made them all quite happy. There were eighty-two children in school and of course no one was absent that day, so it was no small task to prepare the list of what for whom and get everything ready. For the poorest ones, I had ten dresses made out of old dresses of mine.

Christmas Eve we had the main Christmas tree and program in the church. The church was crowded and almost everybody was out. The program was short as it was to be followed by the distribution of gifts. The program consisted of a song by a group of boarding boys, Bible verses by another group, and a scene dramatized by some of the girls from my school. It was an adaptation of the story of the Birth of Christ and the White Gifts for the King drama. We missionaries have long felt that the Indians need a little teaching on the art of giving. Too long have they received gifts both at Christmas and at other times till many feel that it is their right and are very much hurt if they do not receive something. So it was planned to have this little act of giving of gifts to

the King of Kings by the Wise-men and the adoration of the shepherds, followed by an exhortation for us to do likewise. It was the first time this has been tried in Damoh and we are very happy over the results.

During the night the boarding boys went around to the different homes singing Christmas carols. The best that can be said about them was that they sounded very well in the distance.

Early Christmas morning we got up and lit the fire and opened our presents. It was fun for us all, but Cornelia Livengood was delirous with joy. We had coffee before the fire, and then went down to a seven o'clock breakfast with Mr. and Mrs. John Nathan, the house mother and father of the Boys' Boarding School, a lovely breakfast of the best sort of Indian food. All the missionaries of the station were invited.

We had a special Christmas day service at the church at nine that morning and a wonderful dinner at the Rice home, with roast peafowl as the turkey part and delicious plum pudding and hot sauce for the dessert. The table was beautifully decorated with a chimney and a Santa coming out of it in the center. Santa had a pack on his back with a present for each of the fifteen of us at table. A gold or silver ribbon led from the present to the plate of that person for whom it was intended. The presents were all silly little things that provoked much laughter.

LETA MAY BROWN.

Damoh, India.

WE HAD a wonderfully good Christmas. The festivities began with a program at the church Sunday morning before Christmas, then a special program in the English church, which is attended by all the missionaries in the city and some of the business people and a few English-speaking Chinese. Monday evening after a day of examinations and grading papers I went to the Methodist Hospital with about thirty of the Academy boys and some of the other teachers to take part in a community Christmas sing. The Academy boys sang three special songs and did them very well. Tuesday was practice almost all day, Wednesday morning a program at the Boys' School, Wednesday afternoon a program at the Girls' School, Wednesday evening the young men of my Sunday school class gave "The Other Wise Man" at the church to a packed house. They did it very well, but the room was so crowded that it was uncomfortable.

After the Christmas Eve program a lot of the schoolgirls came back to the girls' school and sang and did plays until far into the night, then lay down on our living-room floor and slept for a few hours. At 1:30 twenty-two of the Academy boys came in and sang carols. They had walked the two miles in from the Academy. I came out and gave them tea and cookies and bananas and candy, and went with them to the home of our pastor to sing. They went on singing at the homes of different preachers and teachers until daylight.

A lot of the men of the church came in here for early breakfast and prayer meeting. Christmas morning at 10:30 we had a nice program at the church and our pastor preached a fine Christmas sermon to a full house. Fifteen men between thirty and sixty years old marched up on the platform and sang, "There's a Song in the Air," and they did it very well, too.

Christmas day at noon we had twenty of the inner circle of workers in for dinner. The afternoon was the program at the Academy, that evening dinner at the Haskell home, Friday examinations and dinner with the Academy principal, and Friday evening, a Christmas dinner with a group of missionaries. Saturday finished grading examination papers and made up final term grades.

STELLA TERMAINE.

Wuhu, China.

ANOTHER happy Christmas at South Gate, Nanking, has come and gone. We rejoiced to hold our first meetings in the auditorium of the new Community House, which is in process of construction.

About twenty-five hundred people heard the Good News during Christmas week. The auditorium was filled five times, for 570 school children on Saturday, for the Sunday morning Christmas church service, Sunday afternoon for 600 street Sunday school children, Christmas Eve for the community, and Christmas afternoon for Christians, students and their friends. Aside from these meetings were the parties for the women of the Half-Day School, 80 Cradle Roll babies, and our teachers and workers. About 1400 received definite Christmas cheer in the form of a gift or treat. The treat was very simple to be sure—a tiny orange, three pieces of candy, two rice balls and two cookies—but 600 little kiddies trudged through the snow to attend the program. As I watched them file out and each receive in turn his little package wrapped in newspaper with a red band around it, I felt that in spite of their rags and patches they were at that minute the sweetest and happiest children in the world. On Saturday there was a little gift for each of the school children and also for the Cradle Roll. Every small child near by is joyously blowing a red balloon with "Merry Christmas from Mary Kelly" on it.

It seemed to me that our children and young people were especially lovely in their programs this year. Our children played "Why the Chimes Rang," and when the little girls marched in carrying lighted red candles, wearing their angel robes and gold crowns, I think truly the Heavenly Father was pleased to see and hear their song of praise. The high school girls gave "The Beautiful City" at the Sunday school hour on Sunday morning and on Christmas Day our high school boys played the ever new "Christmas Story."

Christmas Day was perfect, beginning with Merry Christmas at midnight, while we were still helping put twenty-six young people to bed in various parts of the Indiana Women's Building, with three boys at the last, all beds being exhausted, deposited on the floor in front of our big living-room fireplace. The day began again at four, when the boys sleeping on the floor could sleep no longer. Christmas carols, hot tea, cookies, oranges, etc., filled the next hour, until all were up and we met around the fireplace, the Christmas tree, and the manger with the lighted star hanging over it, to thank our Father for his greatest gift to the children of men. Then we went out to the homes of our Christians until after eight. The perfect day closed with a visit from one of General Chiang's Advisors to the National Guard, which has its headquarters about two blocks from here. He said he had formerly read some in a Bible, but never thought seriously until he saw our zeal and our Christmas play. He wanted to learn, and enrolled in our English Bible Class. Thus one by one they come to Him.

Only this little of the wonderful South Gate Christmas joy can we share with you. Our South Gate Christians also joined with you this year in raising $90 for our poor. This is the most they have ever raised, and it speaks their thanks to all who have taught them the Christmas spirit.

EDNA GISH.

Nanking, China.

CHRISTMAS Eve our cook killed my old drake which had come to me as a hand-me-down present from Ruth Musgrave when she went itinerating out in the back country villages and the natives brought her presents. Eloko came in to clean our dining room and hang up the decorations. I enjoyed them so much because he put himself into it, and they were real pretty, too.

Christmas day began early for us as we were awakened about 3:30 by the carol singing of the different groups out in town. The native Christians have a lovely custom of carrying palms and flowers and singing Christmas carols. They converge from their separate groups and have a sunrise service at the church at which the class of new believers, sixteen in number this year, make the good confession of faith in Christ. After the service we filed down to the river beach, singing as we went, for the baptisms. Three elders baptized simultaneously, then the sixteen lined up on the beach to be congratulated by the attending Christians with a handshake and words of encouragement.

Christmas church service proper was at nine o'clock, preceded by communion for the newly baptized only.

MYRTLE LEE SMITH.

Lotumbe, Africa.

THIS year one of our churches in Vigan was asked to loan its Bible woman, which they gladly did, and Miss Cristeta Dumlao went for her first trip to the mountains. In an efficient way

she prepared a most delightful program. Some parts were taken by the school children directed by their teacher. On one of the many terraces of Lamao a stage was prepared with side, back and front curtains made of blankets belonging to the villagers. The program consisted of songs, recitations and a drama depicting the events of that first Christmas Eve. How simple it was to find suitable costumes. The brightly colored blankets and girdles commonly worn by these people needed few additions to picture the shepherds and Wise-men. There on the terraced mountainside, under the bright stars, it was not difficult to form a mental picture of that night long ago.

At the back of the platform was a real Christmas tree. It was one of the arro-o, a sort of pine which looks a bit like the trees used so frequently at home. The people had caught the spirit of Christmas —the spirit of loving and giving. Although the occasion came in the very midst of the busiest harvest season, the whole day became a holiday and everyone was occupied in securing and preparing gifts. Before dark the gifts began to arrive, and such gifts! By the time the program began the tree was well loaded and stacks of articles too heavy to tie on were piled underneath. It was like one big family, with everyone in the town sharing, as they do in all their affairs. There was no great expenditure of money, but each gave of that which he had.

The proverb says you know a tree by its fruits. If so, what kind of a tree was this? Hanging on its branches and lying underneath were more than two score cocoanuts, several bread fruit, innumerable bananas in small clusters, several dozens of eggs done up in packages of twos and threes, ten live chickens, candies made of rice and cane sugar, several bamboo tubes full of cane sugar, Christmas cards sent by children and others in the States, articles of clothing sent by Filipino children of the daily vacation Bible schools, a few toys, dozens of boxes of safety matches, many small bars of soap, papaya, squash, sweet potatoes, tomatoes, ginger root, tobacco in the leaf, and strangest of all from my point of view, there were nearly two dozen eels, dried, fresh and roasted, hanging on that tree. All these and more were there to express love, generosity and appreciation —and we knew that the spirit of Christmas prevailed.

There was a moral for anyone who might feel a bit patronizing too. While I had things to give them which they could not get, and had never possessed, they overwhelmed me with things I could not get there except with great difficulty.

W. H. FONGER.

Vigan, Philippine Islands.

Two Years in Charcas, Mexico

By JANE BREWER

WITH the end of November we have closed our second school year. It has been a successful and enthusiastic year, and we have won a still greater confidence of the people of the town. More parents and friends attended the manual arts than last year. This exhibition was attractively arranged by the teachers and pupils in the kindergarten room and the school office, and represented a wide and interesting array of handwork which the children had done during the year. The examinations did full credit to the teachers and their classes, and the "jury" expressed itself as being well pleased with the quality of the work. Only a few slow pupils, who had neither the physical nor the mental development to continue, are being held back to repeat their work next year.

The most pleasing feature of the closing week was the last meeting of the Parent-Teachers' Association. They had the best program of the year as well as the largest attendance. At least fifty of the parents and older brothers and sisters were crowded into the kindergarten room and some parents as well as many children were seated in the adjoining classroom, with the narrow doors opened between. Once again there was impressed upon our minds the necessity of an assembly hall, in which to hold such gatherings.

The parents as well as the boys and girls were expectant and enthusiastic as we neared the time to read the names of those who were to pass on to the next grade and those who were to receive premiums. Four kindergarten children received their certificates entitling them to pass on into first grade. Nine boys and girls received the premium pencils (bearing the name of the school and the town) for not being tardy or absent one time during the month of November.

Then we came to the big prize—the announcement of the scholarship for next year. We gave a point for each

Mr. and Mrs. Laurence Granger and children, formerly missionaries in Porto Rico and now in Mexico

of the ten school months for completing the following: (1) not missing even one half-day of class work during the month, (2) not being tardy one time during the month, (3) one point for each of the ten months when the month's average of grades was 2; 2 points for each average of 3. (4) Then the general conduct and spirit of the student was graded—giving points from 1-4.

When these points were totaled, we found one little girl in the first grade had 28; a boy in the second grade had 29; and an older boy in the third grade got 34. We had the three come forward and they were enthusiastically applauded. Roberto Gonźález, a boy of thirteen, was the one who gained the 34 points and the scholarship for next year. As he is tall for his age, he feels that he is too big to be in school any more, but we hope he will continue, as he is a very worth-while boy.

Before I close my report I must tell about the plans of the parents. In their business meeting they voted to rent a piece of ground and build up a *Parque Infantil*—children's playground. Each one promised to pay several pesos to equip it. They plan on building up a basket-ball court for the older boys and girls, strong swings and horizontal bars, and teeter-totter and sand pile for the little ones. We have one father at least who believes in acting as well as speaking. He already had sent to the school, before this meeting, the iron baskets and the backboards for them. The next day after that meeting they officially took me to see the place, and upon my approvial they immediately began work on it.

I believe the parents are looking forward to the new developments and expectations of the next school year with as much enthusiasm as are the boys and girls, and with such interesting plans on—it is going to be very difficult for me to leave the work and go off on furlough.

Our Sunday school had its record attendance the 23rd of November, the Sunday Pearl Gibbons was with us, 57 present and 2.55 pesos offering. Last Sunday we did almost as well. The plans for the Christmas program have been made and the practices have begun. The building fund now has $1,303.67.

A Travelogue of the Potee Family

By KENNETH L. POTEE

OUR furlough in America meant so much to us in the friendships we made and in the contacts we renewed, that we would like all of you to be right here in Pendra Road, India.

Here we are back in the land of sweepers and kings. As many of you know we sailed from San Francisco on September 9 and after a six weeks' journey landed in Calcutta, none the worse for the experience. The children enjoyed every watery mile of those forty-two days. Both boats we traveled on were big enough to give them all of the playing space that they needed. Elinor in particular made many friends. On the first boat she became known as the "Sweetheart of the 'President Monroe.'" It would have been just as appropriate to have called her the "Candy Beggar" for she was always accumulating supplies of chocolates and taffy that showed she had many friends.

A three-day stop-over in Manila permitted us to go ashore for a visit with our missionaries there. Between the two of us we found many friends. The missionaries who represent the brotherhood in Manila are doing a fine piece of work. I was impressed particularly with the extent to which they are cooperating with other missions and agencies that are having a part in the formation of civic, national and international sentiment. Mr. Fey is a member of a Pacific Relationship committee, Mr. Higdon is the Secretary of the Christian Council of the Philippines, and several others are helping in Union enterprises.

The fine weather that we had all the way across the Pacific continued with us on the trip to Singapore. Rather reluctantly, even after a four weeks' trip, we disembarked from the "President Monroe," a distinctly American boat. All that we could hear of the British boat that we were to take from Singapore was distinctly discouraging. Almost immediately on going aboard the "Takliwa," a British India boat, we felt we were in India. For the first time on the trip we could understand what the natives about us were saying. All of the cabin boys and waiters were Mohammedans, speaking and understanding Hindi. (On the American boat they had been Malayan Chinese.) The steerage passengers were mostly Indians in contrast to the Filipino and Chinese steerage we had on the other boat. The first few days we enjoyed noticing the distinctly Indian customs, such as squatting on their heels, drinking water out of their hands, cleaning the teeth with a chewed stick of the *nim* tree, smoking the hookah or water-pipe, taking a morning bath under the tap, and singing their prayers.

The food was more Indian than anything that we had had before. For instance, there was fried eggplant, Indian string beans, generous helpings of curry, and rice, and best of all in the estimation of the children, two-inch bananas and *sita phals* or custard apples. The service was English, starting off with an appetizer and invariably ending with a pudding, nuts, cheese and black coffee. Concerning the last item one can agree with Will Rogers that the English do not know what good coffee is. To continue the contrast between the two boats, the passengers were so different. On the "President Monroe" most of the travelers were business people or wives returning to their husbands. On the "Takliwa" the people were on a holiday. Throughout the day they played games, such as quoits and deck tennis; in the afternoon when the sun was low the officers and men passengers played cricket in a netted cage on the top deck; at night there was dancing on the deck and parlor games in the library.

Two days out of Singapore we came to Penang, situated on an island near the mainland. There being no harbor in the technical sense of the word, the boat tied up to a buoy. A few hours of twilight permitted the two of us to run ashore for some sight-seeing of this interesting place. Penang is more Chinese and Japanese than Indian or Malayan. That evening the streets were gayly decorated to celebrate one of the Chinese national holidays. Big open cars came and went carrying Chinese families richly decked in silk and jewels. While watching them we came near getting run down by a street car. In Penang as in Singapore the street cars have a double trolley, rubber-tired wheels like busses and no rails. As one walks down the street he has to keep looking up to see whether he is on the street-car track or not.

WE MISSED one of the greatest sights of Penang because we did not have a guidebook. Two or three miles from the city there is a Snake temple, called so because thousands of snakes are kept as guardians of the shrine. The story goes that great treasures of gold and jewels are kept in the vaults of the temple. No better protection could be found than the crawling masses of snakes that infest the place. By constantly feeding the smaller snakes eggs and the pythons chickens, they keep them in a harmless stupor most of the time. When the priests wish to leave the place, they just have to starve the snakes for a day or so, to render the surroundings an impassable fortress.

Far out at sea one morning we noticed a distinct line between the green water of the open spaces and the muddy water of some great river. As we sped through this discolored water we came into the mouth of the Irawaddy River. Only a pilot who familiarized himself constantly with the eddies and sand bars of the river could guide a ship into this difficult harbor. Since our schedule called for a four-day stop-over in Rangoon, we did not rush to get off the boat the first day. Rather we spent it on board, watching the unloading of cocoanuts brought from Singapore. The river traffic was also very interesting. Hanging about the boat like leeches there was always a swarm of sampans. Up and down the river great barges with multicolored sails plowed their way. Steamers from many ports came and went. One never tired of the surroundings except at night when the lights of the boat attracted millions of insects. Even that was sport one night when a doctor who was interested in insects began to chloroform them and display the beauty of their eyes and wings.

On several trips to the city made either in a sampan or in a company launch, we visited the various pagodas of which there are a dozen or so. The Baptist mission work was well worth studying: their Mission Press is the largest in Burma being self-supporting even to the salaries of the missionaries; Judson College has many up-to-date buildings and a European staff. The circle of their work is completed with rest homes, churches, schools and seminaries.

After plenty of travel we arrived in Calcutta. All across the Pacific it was necessary to turn back our watches every day, sometimes 23 minutes, sometimes 15 minutes, sometimes less. One lady from Chicago never turned back her watch. By the time we left Rangoon her watch was again correct, showing we were just twelve hours behind Central time. When it is 12:00 Sunday noon in Chicago, it is approximately 12:00 midnight Saturday out here.

Mrs. Potee and the children went immediately to the Mission Rest Home. As the day of arrival was a holiday there were no shipping agents at the pier to take care of the baggage. The matter seemed very simple. From the dock several trunks, boxes and bundles were to be taken to the freight house. First I engaged a big two-wheeled cart pulled by one man and pushed by two others. The boxes were piled on it so that they properly balanced. I drove ahead to the "goods" shed where I waited for them to arrive. By the time they came it was too late in the day to do more than unload. The clerk (babu) informed me that two packages would have to be wrapped in gunny sacking before the railroad would accept them. Next day I returned with gunnies, string and needle and saw to the proper wrapping

of the packages which had suffered in the 12,000-mile trip across the Pacific. Once that was done I thought it would take but a few minutes to wind up the matter. But I had not reckoned with the Babu system in India. I was first sent up to the office where I made out a form showing the contents of each parcel. Babu No. 1 looked this over and stamped it with the notice that the railroad would accept the boxes if they were properly packed. I next returned to the warehouse where Babu No. 2 with the assistance of Babu No. 3 and two coolies weighed the boxes and wrote down the figures on my form. A return to the office saw Babu No. 4 look up the rates to Pendra Road. His figures were checked by Babu No. 5. At the farther end of the building I found Babu No. 6 who accepted my money. Babu No. 7 gratuitously recorded the shipment in his ledger and wrote on the form the number of the entry. By this time I was so numbed that I was not surprised to find myself back in the warehouse asking Babu No. 8 to write the number of the shipment on each box. His work was checked by Babu No. 9 who wrote on the form the condition of each box and specified whether it could go at railroad risk or personal risk. It didn't make any difference to me by this time, as I had already signed a form releasing the railroad of all responsibility, if they would kindly take my shipment. My work was completed when the tenth clerk wrote the railroad receipt for me. All this took an hour and a half, as between times I had to wait in line with *chuprassies,* coolies and agents. The experience convinced me of two things: hereafter I shall send a *chuprassie* to do my freight work and second, undoubtedly India has been enslaved by having as her overlords Englishmen who themselves as a class are unable to combine the ability to do office work and to turn their hand to the moving of a box or the handling of a hammer and a saw. Give me the American freight or baggage clerk every time!

A few more days in Calcutta initiated us further into the atmosphere of India. Needless to emphasize the fact that we were glad to make the last lap of our journey to Pendra Road. A chilly rain failed to cool our reception. All of the pupils of the Middle School were out in the wet to form an arch of waving palms to welcome us to the Christian village where we are to work. We are settled in a new bungalow, with a big program laid out for the future. Concerning the plan and purpose of the Village of Light we will be writing you again.

Self-Expression in Mexico

By LELA E. TAYLOR

Workers Conference in San Luis Potosi, Mexico with Miss Lela Taylor

PILAR SILVA, pastor of our church in San Luis Potosi, Mexico, said at the close of a workers' conference held last month: "January 29 and 30 will always be great days in the history of our work in Mexico." He suggested at that time that the accompanying picture be taken, in order that we might broadcast to the friends of our work in Mexico the changes that had been made in the mission organization. The new plans, largely under Mexican leadership, look to a program of advance for the years that are ahead. The picture shows all the paid workers of the mission, together with a representative layman from each of the churches, the secretary from the home board, and her interpreter, Thomas Westrup.

From Wednesday until Friday of the last week in January we sat in conference, three sessions daily, thinking and praying about the form of organization which would help most to develop the field for which we have assumed responsibility. It was decided that the evangelistic work will be directed in the future by a Central Committee, composed of three pastors, one layman and one woman, all Mexicans, and two missionaries. The mission treasurer, Howard Holroyd, is a member of the committee by virtue of his office; and Miss Elma Irelan was chosen by the Mexican workers' group to be the other missionary; and she was elected by them as the first chairman of the Central Committee. The other members are: Pilar Silva and Mrs. Guy Mantle, of San Luis Potosi; Abel Charles, of Charcas; Antonio Medina and Josue Westrup, of Aguascalientes.

The new committee made a careful review of the budget as it has been spent up to the present time, and in a very statesmanlike manner undertook a few adjustments looking to a larger emphasis on self-support. How earnestly they labored to assure necessary funds to enable several of the young people to enter training for the work of the ministry. Two young men will be in the Union Theological Seminary in Mexico City as a result of the careful planning. The additional responsibilities assumed by the new organization made it possible for F. J. Huegel to be released to become our representative on the faculty of the Union Theological Seminary. He reports many doors of opportunity opening during his first days of service, including a class in ethics in a government school for the blind. It has long been our wish to be represented in the union work in the capital city. Mr. Huegel will return to participate in special mission activities, such as the Workers' Institute, which is held semiannually.

Careful plans have been made for a pre-Easter emphasis throughout the field, and the indications are very favorable that we will have a deepened interest and larger activity in the evangelistic program in the months that are ahead.

A New Life Indeed

We recently baptized an old Tinguian man, Capitan Alunday, who said that he was going to begin life anew in every sense of the word. He wore his old clothes into the river and when he arose from the water he slipped them off as symbolic of putting away the old life and went to the bank where clean new clothes were waiting, and a new life.

The Ilocos Sur-Abra district reported 248 baptisms in the year 1930. This is the largest report for this district in the experience of the present missionary.

W. H. FONGER.

Vigan, Philippine Islands.

Better Farmers for the India of Tomorrow

By RAY E. RICE

In Damoh, India, we have a work that demonstrates how Sister India can have more food for her household. Here we are directly responsible for feeding a number of her sons in our Boys' Boarding School. Ray E. Rice tells us about how he feeds the large household under his care.

THE spring of 1929 was a cold one. No one thought of frost but on two successive nights we had a heavy frost. The field of wheat, which was the pride of my heart, looked as fine as ever. But the heads which were filling became soft and all we had left was straw. This was the story of our whole district. It meant famine. It meant that the government had to open up work for some 25,000 people to keep them from starving.

A visitor came to see our school. We had a group of some 160 boys. This has been our average for five years. The guest asked how we managed to feed so many boys. The fact that the boys ate only two meals a day surprised him, and again he thought that the manager was little concerned with the food and where it came from. The reverse is true. It is our work to see that enough wheat is laid in, that enough rice is ready and that a good supply of the other things which supplement these two staples are in hand. No, they are not spread on the table. That is a different story.

We have a farm of some 380 acres. Some of the land is culturable and some does not grow grass good enough for grazing. When the government gave this land over to us on a long lease, it was all jungle. The pioneers of the late nineties and on were great planners. They built better than they knew. We who have followed in their steps find that they laid out fields and built barns as if they could see the future. And in these fields, we grow our rice in the rainy season and our wheat in the cold season.

We always have about forty boys who work in the garden and on the farm in the mornings. Then we have about a dozen boys who work on the farm all day long. These boys learn how to plant the rice in seed-beds and how to transplant it into larger fields. Then they water it from the reservoirs that the orphan boys of 1900 built with their own hands. During July, August and September, the rice crop is made. Then comes the cutting with the little sickles. This is all done by hand. The oxcarts are used to haul the bundles to the threshing floor. A line of ten oxen treads out the grain. Then it is husked and hauled to the storeroom. We feed over one ton a month to our family. It seems incredible but our people eat lots of rice; you can see what a crop failure means. The people have nothing in hand for the year and when the crop fails, they go hungry.

You already know the story of the wheat crop. Only our wheat is planted in October and is harvested in late February. We haul it to the mill in the town and it is ground up for our bread. Our boys eat bread and vegetables for one meal and rice and gram for the other meal.

We have always been short of milk. Last year we bought some buffaloes and our farm has supplied all of the underfed or underweight boys with milk. It has helped wonderfully too for we have weighed the boys to see how much they have gained. I am now trying to get a better quality of water buffalo which will give more milk for our family.

I wish that all might look into the courtyard this evening. There you would see the lines of boys. Monitors are serving the food to their little families. All the boy has in front of him is his plate. He eats with his right hand. He gathers some food up in his fingers and puts that hand near his mouth. As his mouth opens, the thumb which is behind the food, shoots forward and that mouthful just simply disappears. He takes that plate over to the faucet and washes it and all of his chores are done. He is soon off to play.

Our garden supplies us with turnips, radishes, cauliflower, cabbage, eggplant, greens, etc. We try to give the boys all of the vegetables that we can get. During the winter season, these can be had but in April, May and June and also in a part of the rainy season, vegetables are scarce. Many of our boys have their own little gardens. They take a pride in them, and I think they like the rice and the wheat and the greens just a little better because they have had a part in growing them.

Skilled Tradesmen as Well as Better Farmers

THE longer we are here, the more results we are able to tabulate. We see our boys making their living with their sewing machines. We have sent four boys to the Agricultural Engineering School at Allahabad. Sam Higginbottom has charge of that work. We have four boys in leather tanning at Nagpur. One boy is learning gardening at Nagpur and another is to join him this week. One boy is on the Government Farm at Jubbulpore. Three or four boys are in the printing press at Jubbulpore. One has gone to Sangli to learn European tailoring. One boy of the class of 1929 is in a hospital in the United Provinces. One missionary from there came down to Bina and had orders to lay hold on any other boy that he could find if he were like Sukta Nelson. And then there are a dozen in the Industrial School at Jubbulpore besides a small army of our old boys in the Christian High School at Jubbulpore. The lines have gone as far as Calcutta and our boys are at work in every place. Over 1,300 have gone out from here. Of the 143 coworkers now doing educational, evangelistic and medical work in our mission today, eighty-nine are Damoh boys. This percentage has held right across the years. And the workers among the laymen are for the most part Damoh boys. We are proud of them and pray that they may hold fast to those ideals which Damoh has attempted to plant in their lives. Purity, loyalty, honor, service, and all of those virtues which make men who count—these are the marks of Damoh boys. Let the blue "D" tell the story on its white background. It stands for the best and highest in young manhood.

Dr. Jennie Fleming brought a little boy up to Jubbulpore and I brought him home to Damoh. He is about eight years old. His face is all marked up with smallpox and we will see what he becomes. Watching these boys grow is about the most interesting thing in this world. You may hear of Isa Das (servant of Jesus) when he grows up and begins to serve some church.

I am just now having some Willys-Knight truck boxes hauled over by cart from Jubbulpore. Pine is scarce out here. We will use this wood in the manual training classes. I am paying about $3.50 for the wood but over $5.00 to have it carted sixty-six miles from Jubbulpore to Damoh.

Our day school and the religious education program are going strong. Donald A. McGavran left our schools with a fine program of work. During his first term he showed our staff how to put on the work. Now it is easy. Out of the staff of nine, seven are boys who were in Damoh for their schooling.

I always come back to this one appeal—I feel that this work at Damoh is an opportunity. I told the boys at Jubbulpore that Damoh means Opportunity. It does, too. And I feel that it has been a high privilege that has been mine since 1915. And for you who have been supporting this work, I feel that you, too, ought to share in this feeling of the *great opportunity* and *high privilege*. I hope that all of you will do your utmost to keep up the missionary glow in your lives and that Damoh and the rest of the work will not have to suffer. It must not suffer loss.

Significant News from Our Colleges

Board Loses Valuable Associate

R. A. SCHELL, who has been connected with the Department of Endowments of the Board of Education for the past three years, passed away suddenly on March 3 in Oklahoma City as the result of a heart attack.

For thirty-four years Mr. Schell has served as a faithful and influential minister among the Disciples. His ministry was of the highest type, characterized by a deep spiritual emphasis. He held pastorates in Ashland, Hebron and Hastings, Nebraska; Boulder, Colorado; Topeka, Kansas, and Durant, Oklahoma.

A large portion of Mr. Schell's time in the past two years has been devoted to the assembling of funds for the National City Christian Church and his faithful endeavors have made a large contribution to this brotherhood enterprise.

In the going of Mr. Schell the Board of Education and our colleges have lost a devoted friend and supporter and our brotherhood a consecrated leader.

Culver-Stockton Receives Interesting Collection

Culver-Stockton College has received a valuable collection of minerals and historical articles formerly belonging to the late Andrew Nelson of Revere, Missouri. It was the desire of Mr. Nelson that the collection be given to some college, and Mrs. Nelson, the sons and daughters, chose Culver-Stockton as the institution to be favored.

Mr. Nelson had spent over fifty years in making this collection, which consists of many valuable local minerals as well as items exchanged with collectors all over the world.

When Good "Fellows" Get Together

In Northern California eighteen and in Southern California seventy churches now have thoroughly organized their California Christian College committees, thus establishing a strong arm for educational promotion in the local church. Among other things these committees will see to it that the college is annually placed in the local church budget, that remittances are made monthly to the college, that all students of the church ready for college will hear of the advantages of California Christian College, that a "Fellowship" is established in every local church, and that friends financially able to support Christian Education will be brought in contact with college executives.

The idea of a "Fellowship" is gaining rapidly, and much enthusiasm is generated in every instance. A "Fellowship" consists of local church members who agree to purchase, individually, one or more "fellowship bonds" at the rate of one dollar per month for a year for each bond. A person who pledges to purchase a minimum of one bond ($12) thus becomes a "Fellow." If he renews his pledge a second year he becomes a "Good Fellow"; the third year, an "Attaining Fellow"; the fourth year, a "Constant Fellow"; and the fifth year he attains the sublime degree of a "Master Fellow." Enough good fellowship and joyfulness enter into the plan to make it desirable, and although it has barely been launched by the college department, more than one hundred "Fellows" are already enrolled. Occasional district meetings will be held for reports and fellowship; a degree ritual is being worked out; and this year's activities will culminate in a festive occasion and banquet at commencement time in June, and again at the state conventions of the churches. The idea is a new one and is being promoted cooperatively by President Cheverton, Vice-President Edgar Lloyd Smith, Promotion Secretary Vaughan R. Harlan, and Comptroller Floyd Mercer. An increasing spirit of loyalty to California Christian College is already manifest.

Concerning Changes at Transylvania

Announcement was recently made by the Executive Committee of the Board of Curators of Transylvania College that at the close of the present academic year the faculty of the college would be reduced by seven.

President Arthur Braden has made the following statement concerning this action:

"In view of some newspaper reports published during my absence in the East regarding the reorganization at Transylvania College, I feel that a frank statement of facts should be made to the friends of Transylvania.

"In the first place, let it be clearly understood that the faculty changes involved do not constitute an attempt to shake down the institution by restricting its academic offerings. We are planning to offer practically every course next year that we are offering this year. We are also actually planning some expansion in a few departments.

"The reason for these changes is economic. We are determined to place Transylvania on a firm financial basis. We are having a great year here now—the largest in our history. We are no more in debt at this minute than we were at this time last year. What we are trying to do is to prevent the college's accumulating large annual deficits. This can be accomplished, we believe, only by a straightforward reorganization by which economies can be effected. By certain organizational readjustments it will be possible for Transylvania to carry her curriculum intact next year at a saving of many thousands of dollars. In these days when business institutions are compelled to economize, no right-thinking person will criticize Transylvania for putting herself in a position where she can do her work and do it well and at the same time pay her bills when they become due.

"Our real purpose is to make a Greater Transylvania. To do this we must place the institution upon a firm academic and economic foundation from which expansion is reasonable and possible."

Texas Christian University

Four members of the faculty of Texas Christian University will teach in the summer terms of four of the country's major universities. Dr. John Lord, dean of the Graduate School, will teach in the department of government of Duke University; Dr. W. C. Smith, head of the sociology department will teach at the University of Missouri; Dr. H. L. Hughes, head of the department of English, will be a member of the summer faculty at the University of Arkansas; Dr. M. D. Clubb, professor of English, will teach at Leland Stanford University.

The American Association for the Advancement of Science has granted an award of $300 to Texas Christian University for research in the field of bactericidal efforts of high frequency sound waves. The research will be under the direction of Dr. Leslie Chambers, biology department, and Professor Newton Gaines, physics department.

Professor H. J. Ettinger of the University of Texas was elected chairman of the Texas section of the Mathematical Association of America at the meeting held recently at Texas Christian University. Professor Charles R. Sherer of Texas Christian University was elected vice-chairman.

Fifteen students in Brite College of the Bible are regularly filling pulpits in Christian churches within a radius of 100 or 150 miles of Fort Worth, and a number of other students do occasional preaching as calls come in. Some are graduate students, others are undergraduates.

Disciples Divinity House.

New students enrolled for the winter quarter at the Disciples Divinity House, University of Chicago, include: Mr. and Mrs. Roger T. Clarke, on furlough from their work in Africa; William P. Hardegree, former physical director of the South End Christian Church, Houston, Texas; Ernest L. Harrold, pastor of the Christian Church, New Lisbon, Indiana; and Mr. and Mrs. H. L. Pickerill of Fort Worth, Texas. Mr. Pickerill is on leave of absence from the religious education department of Texas Christian University. Mrs. Pickerill is writing for the Christian Board of Publication and plans to take special work in the University next quarter.

A memorial service was held in the Chapel on February 5 for the late Dr. James H. Garrison, who was one of the first trustees and supporters of the Disciples Divinity House. Dean E. S. Ames, Dr. W. C. Bower, Dr. W. E. Garrison, Dr. Herbert L. Willett and Perry J. Rice participated in the beautiful service.

Among many recent visitors to the new Chapel of the Disciples Divinity House was a group of seventy-five members of the Art Extension Committee of the University of Illinois, who were being escorted on a tour of the chapels in the University community by Dr. R. E. Hieronymus.

Bethany College

Beginning next year Bethany College will inaugurate a new academic program, whereby the college will be divided into the upper and lower divisions, each consisting of two years. The curriculum of the lower division will consist of "tool" courses, representing largely the prerequisites of the present curriculum. At the close of the second year the student will be required to have earned sixty academic hours and the same number of quality points before being permitted to enter the upper division. He will also be required to pass an examination in reading English. Students in the upper division will concentrate on major and minor courses and those subjects most intimately connected with the speciality of the individual. Emphasis in this division will be placed upon individual responsibility and a comprehensive examination at the end of the senior year will determine the rating of each student. Entrance requirements will be based upon credits by subject groupings rather than by individual subjects.

B. R. Weimer, professor of biology, was elected president of the West Virginia Nature Association at a recent meeting in Wheeling. The organization is interested in the protection and conservation of the state's wild life and her rich endowments of beauty spots.

William Woods College.

On February 20, eighty-one girls had paid their registration fees and reserved rooms for the college year 1931-32. This is the largest registration at this date in the history of the college, and is particularly encouraging in this financially tempestuous year.

A recent chapel period at William Woods was devoted to a program in honor of the newly elected members of Phi Theta Kappa, national honor fraternity. Phi Theta Kappa was organized at William Woods College several years ago and in 1929 was designated as the official honor fraternity of junior colleges. The first president of the national organization was Miss Ruth Bernard, a William Woods student, who is now the national secretary. Membership in Phi Theta Kappa is limited to the scholarly upper one-tenth of the student body and is based upon excellence in both scholarship and character.

Music, dramatics and debating occupy a large place in the extra-curricular activities of William Woods College. During March the glee club made a tour of Missouri, filling engagements with high schools and churches in several cities, including Kansas City and St. Louis. On Saturday, March 21, the Missouri high school girls' music and dramatic contest was held at the college. The high school girls' debate tournament was held March 12, 13 and 14. Twenty-three teams were enrolled for this contest. A model debate was presented during the tournament by the teams of William Woods and William Jewell colleges. The William Woods debate teams will this year meet teams from eighteen colleges. The affirmative team recently enjoyed a most successful tour of northern Missouri, while the negative team made a trip which took them to many of the leading colleges of Iowa and Kansas.

Drake University

Drake University's chapel services during the present semester are being dedicated to certain veteran members of the faculty. The first service of the series honored Charles Noyes Kinney, professor of organic chemistry for the past twenty-six years. Thirteen members of the Drake faculty have served for twenty-five years or more.

Dr. C. M. Chilton, pastor of the First Christian Church, St. Joseph, Missouri, delivered the address at the recognition day chapel in February honoring seniors and postgraduate students of the Bible College. Honorees included four seniors and sixteen postgraduates.

Ground has been purchased as a site for a new girls' dormitory at Drake University. A dormitory association has been formed, composed of friends of the university, which will assemble the $33,000 necessary to begin construction. The association reports $20,000 in hand.

Paul H. Pearson, law graduate of Drake in 1927, is Acting Commercial Attache of Denmark. Mr. Pearson is following in the footsteps of his father, Dean Alfred J. Pearson of Drake, who was formerly United States minister to Poland and to Finland.

Lynchburg College

Four students at Lynchburg College, Homer Ferguson, Kenneth Cooper, Hermon Wolff and Paul Pollard, recently took the medical aptitude test devised by the American Medical Association for all students planning to enter American medical institutions next fall. The examination was divided into six parts, two of which were designed to discover the possibilities of the applicant, and four of which tested his knowledge of essential pre-medical courses.

Lynchburg College, in cooperation with Randolph-Macon Woman's College, was host to the annual Christian World Education Convention, February 19-22. The convention was sponsored by the local Y. M. C. A. and Y. W. C. A. The program included addresses by speakers of international repute on student life and conditions in a number of foreign countries on race relationships and other important world problems

Phillips University

Professor Ross J. Griffeth, who is studying on a fellowship from Yale University in Palestine, recently received an additional $200 grant in order that he might extend his research work into Egypt.

Among recent visitors who have addressed the student body of Phillips University are M. Pierre de Lous of Paris, who spoke on the United States of Europe; Dr. Ludwig von Gerdtell, who gave four lectures to the students of the Bible College; and Secretary Jesse Bader, who spoke in the interest of the U. C. M. S.

On January 30, the men's debate team, composed of John Harms and Joe Van Boskirk, won the silver cup offered for first place at the Four States Tournament held at Durant, Oklahoma. Sixty teams, representing colleges and universities from Texas, Oklahoma, Arkansas and Kansas, competed for this prize. John Harms is president of the Bible College Ministerial Association of Phillips.

Spokane University

More than $4,200 of the current funds of Spokane University were tied up in the recent failure of the Opportunity State Bank in Washington. The university has been assured by a representative of the State Banking Department that the school will not suffer a loss through this bank failure, although it does mean that the school is temporarily embarrassed financially.

A study of the grade reports of students of Spokane University indicates that the girls of the university average higher in scholastic attainment than the boys and that those who work for part of their school expenses have somewhat higher average than those who are not working.

Cotner College

Cotner College has been advised that it will receive $10,000 for its endowment fund from the estate of Mrs. J. H. Currie of Bradshaw, Nebraska. Mr. and Mrs. Currie were lifetime friends and financial supporters of the college. Settlement of the estate is expected at an early date.

Butler University

Dr. Frederick D. Kershner, dean of the college of religion of Butler University, has been honored by election to membership in the American Society of Church History. The organization has as its purpose the promotion of religious historical writing. Dr. Kershner's election was in recognition of his contribution through his recent book, *Pioneers of Christian Thought*. At the March literary meeting of the society in Chicago, Dr. Kershner read a paper on "Reformation History."

Dr. Ray C. Friesner, professor of botany, has been elected a fellow in the American Association for the Advancement of Science, a distinction which is based on achievement in the field of science. Two other members of the Butler faculty hold this honor, Dr. Henry L. Bruner, professor of zoology, elected in 1906; and Willard N. Clute, director of the Butler botanical gardens, elected in 1909.

Twenty-three ministers are doing graduate work in the Butler University College of Religion this semester. Several of this number are working on advanced degrees

and others are doing research work. Thirteen ministers of the Christian church are enrolled. Other communions represented are: Reformed church, 2; Evangelical Lutheran, 3; United Brethren, 1; Evangelical Synod, 1; A. M. E. Zion, 1; A. M. E., 1; Greek Orthodox, 1.

Students at Butler University are looking forward to a visit to the campus by Professor I. S. Prokhanoff of Leningrad, Russia, which is being arranged by Dean Kershner. Professor Prokhanoff is president of the All-Russian Evangelical Christian Union. He will speak at the College of Religion chapel services and before several classes.

An Indian Medical Student Testifies

ONE of the products of the Damoh Boarding School (formerly called Orphanage) for Boys is Prabhu Dayal Sukhnandan. He showed fine promise so was encouraged by Dr. Victor Rambo of Mungeli to study for medical service. Because of his character and because of his athletic record as captain of the hockey team, the government offered him an excellent place in the police department but he kept staunchly to his purpose. This is only part of a most interesting autobiography.

"I have one more year before me to finish up the Medical Course at Miraj Medical School in India. My chief ambition is to serve the suffering humanity and I have faith that Providence will supply all the needs. My whole-hearted thanks and gratitude are due to the Disciples Mission and I am under her obligation. Indeed, a very real responsibility is mine.

"As to the future of Christianity in India and the part played by Christian missionaries, I would affirm that the subject is one of the most vital importance. The people are not satisfied with their present social customs, nor with the present religion, nor the present politics. A spirit of search for truth and right has come in and has led to the general awakening of the country.

"During the past, Christianity has brought about the upliftment of the depraved classes in India. They have learned better ways of living and thinking and in general their whole outlook on life has been broadened. Again Christianity has taken a leading part in educating the masses of the country and the cities.

"The greatest contribution that Christianity has paid to India is toward the social conditions and is still trying to fight out the social evils. The country has suffered more because of this than any other condition. The leaders of the country are trying to help the depressed classes. The temples are gradually being opened for the untouchables. The systems of child-marriage and widow-remarriage are receiving due attention and sympathy of the reformers. The passing of the Sarda Act has put child-marriage on a sound basis and has alleviated one of the curses of the country. Today you will find educated Indian women are the leading pillars in the social activities of India and the future of India lies for the most part in their own hands. I can, with full conviction, say that India will accept Christ and that Christianity will be the religion of India."

A Bible Woman Testifies

Sara Bai

FAR to the North in Rajputana was born a little girl in a non-Christian home. She was the youngest of a large family. The children went to school and some of them became Christians. This little girl grew to be a young woman and was married. She and her husband were farmer-Christians and she worked out in the fields. But all the time she felt that she wanted to do some definite Christian work. She expressed her desire to some of her family but they smiled and wanted to know what she could do. However the desire did not leave her. It grew and grew. At last they decided to leave their home and come farther south. They left all that had ever been home to them, some of their worldly possessions, and came with their five children to Harda. At that time Mr. and Mrs. Wharton were in Harda. There Sara Bai even with the cares of a home and of a mother began working as a Bible woman. Her desire was being fulfilled and for thirty-eight years Sara Bai worked faithfully telling the Story to others. She preached it through her very life and perhaps no one can measure the good she has done for the women and girls of India. She and Miss Thompson were close friends and workers in Harda for many years. Her life seems to go out to the women she teaches. She is seventy years old now and for two or three years has not been able to work but is living with her son in Bilaspur who teaches in the Middle School. However she does voluntary work whenever she is able and is never happier than when she is doing this. Just today as I sat by her bed she said, "Oh, I do want to become stronger again so I can go out among some of my neighbors here and witness for Christ among them." Her very life has been and is a witness for him.

ETHEL SHREVE.

Bilaspur, India.

On Bicycles in Africa

MYRLE WARD and I spent six weeks out in the jungle recently visiting our teachers and Christians and trying to bring them into a little closer fellowship with their Master. We left Wema with forty carriers and Philip Efunza, our teacher. It is necessary to take this many carriers because practically all the food one needs for the full time must be taken along, as well as beds, bedding, drinking water, dishes, cooking vessels and everything else. We went from one village to another, stopping usually about noon, as the carriers must have food and they usually have to forage for it. There is always a crowd wanting the needle (neosalvarsan) for whatever is the matter with them, if there is anything the matter, and for whatever may be the matter tomorrrow. We gave 200 injections in one town and 185 in another.

We were both on bicycles, that is when we were not jumping across elephant tracks, wading across swamps on slippery logs or climbing over tree roots, under jungle vines or through fallen trees. One day when I was mending a puncture the natives crowded around watching and exclaiming about the wisdom of the white man who could "walk sitting down." One man said, "Now, just look at that! That woman can do something I cannot do, and I am a Man!"

GOLDIE ALUMBAUGH.

Wema, Africa.

On Board the President Lincoln

En route to China after furlough in America

Dear Friends in the Homeland:

I have enjoyed meeting you this year. You have given me courage to return to my work again as you have expressed your love and confidence in me. I am trusting my Father to help me do greater things for him and to expect greater things from him.

While in Southern California I attended one of the Intercessory Fellowship meetings that Mrs. Royal J. Dye has in her home. At this meeting were Mr. and Mrs. W. P. Bentley, who received me when I first landed in Shanghai and at whose home I ate my first Thanksgiving dinner in China, also Dr. Macklin, Mr. and Mrs. W. R. Hunt and Mrs. Stewart, one of the Methodist missionaries in Nanking when I went to China. Dr. and Mrs. Stewart often entertained the young missionaries of all missions, and I was pleased to see her after so many years.

Mr. and Mrs. Bacon, whose son, Wallace, had been in our mission in China, are very earnest people and added much to the meeting. A missionary from west China was also there.

We cannot measure the good Mrs. Dye is doing in having these fellowship meetings in her home. She is leading many to have more faith in prayer and is extending her influence to all parts of the world.

We have never had a greater opportunity to help China, nor has there been a time when we need your prayers more. I am going back because I know you will remember me and ask our Father to give me more love, more patience and more wisdom.

EMMA A. LYON.

Speaking of Books

The Christianity of Tomorrow

JOHN HOWARD B. MASTERMAN, Bishop of Plymouth, attempts to provide the conservative group of ministers and laymen with an apologetic for the Christian faith that will fit in with their experience in a modern world in his book, *The Christianity of Tomorrow.* The author is fully alive to the necessities of a modern faith, as is indicated in his chapters on "The Kingdom of God," "The Social Gospel," "The Beloved Community" and the two chapters on "The Bible of Tomorrow," dealing first with the Old Testament and then with the New, but that he holds to a firmly orthodox position is set forth in his chapter, "A Last Word," which he devotes to Christianity in the future. The type of Christianity to come, he believes, will be characterized by a recovery of a truer sense of proportion which will concentrate on the essentials of faith and not on what he called "the débris of our ecclesiastical past," on the right relationship between doctrine and life, on a re-assertion of personal immortality, and on a new emphasis upon the meaning of revelation, which is to know God as well as to know about God.

JAMES A. CRAIN.

Hands Around the World

ON HIS expedition to the arctic, Admiral Robert E. Peary came across a colony of two hundred Eskimos who thought they were the only people in the world. In this, the latest of his fascinating books for boys, Archer Wallace sets out to show us the heroes of many lands and to show us also that no one country has a monopoly on heroes. He tells the story of men who in every clime have been daring and courageous in deeds of war and peace. Some of those whose lives are recounted in a striking way, are the heroes from Belgium, Sweden, Bulgaria, England, Japan, Central America and Fritz Kreisler and Woodrow Wilson.

A dollar spent for a book and a book well mastered may change the whole course of a boy's life.

CYNTHIA PEARL MAUS.

Jesus and Human Relations

ONE of the most usable little textbooks for elective courses for Bible classes, young people's societies and missionary groups which want to know something about a world that is burning up is John S. Hoyland's *The Teaching of Jesus on Human Relations,* adapted for American use by Mary De Bardeleben. In about 50 pages he gives us a picture of a world coming closer together, with all the snarls and frictions in political, economic, cultural, color and ethical relations implied therein. Then there follows a true-to-fact picture of Jesus against a similar background in Palestine, with its Jewish exclusiveness as arrogant as ever Nordic superiority dared to be, with its narrow and bigoted Jewish nationalism, a supercilious Roman government, the despised Samaritans, and a religion of caste and exclusiveness. In such a picture Jesus moves majestically onward, teaching the fatherhood of God, holiness of life, an enthusiasm for humanity and a program of reconciliation through the Kingdom of God. Used as a basis of discussion, this little book would lift the average Christian Endeavor Society above the level of mediocrity for three months, at any rate.

JAMES A. CRAIN.

Larry

EVERY now and then there comes to one's desk a book that is recognized at first reading as having been written, not to sell, but out of the very heart of the author himself. Such a book is *Larry.* In many respects it is one of the most unusual books ever published, for in this book youth interprets youth.

Larry was the only son of Mr. and Mrs. Thomas J. Foster, of Ridgewood, New Jersey. He was active in school life, the Hi-Y Club, the Boy Scouts and the Methodist Episcopal church school.

He graduated from Ridgewood High School when he was eighteen and entered Lafayette College in September of 1923. At the close of his sophomore year he went to Arizona for his summer vacation and there met with a fatal accident.

Usually young people are reticent about their ideals and problems but this book opens up the mind of a boy who expresses himself clearly and frankly to himself, his family and his friends. Since Larry's passing, many requests by his friends have prompted the publication of these tremendously interesting writings.

Larry is not fiction, but the unspoiled, frank expression of a modern youth who faced life whole. The book contains excerpts from the diary and letters of a modern college student written without the fear of critical eyes.

Eugene Thwing says, "I am really amazed at the charm and inspiration of this book. It isn't a book, it is a life."

Among the poems which Larry had collected is one by John G. Neihardt, under the title:

Let Me Live Out My Years

Let me live out my years in heat of blood!
Let me die drunken with the dreamer's wine!
Let me not see this soul-house built of mud
Go tumbling to the dust—a vacant shrine!

Let me go quickly like a candlelight
Snuffed out just at the heydey of its glow
Give me high noon—and let it then be night!
Thus would I go.

And grant me when I face the grisly Thing
One haughty cry to pierce the gray Perhaps!
Let me be as a tune-swept fiddle-string
That feels the Master Melody—and snaps!

This poem embodies in an unusual way not only the "life choice" but the "life experience" of Larry. Leaders of youth will find in this unusually attractive story of the life of a modern college youth much that will help them to better understand and appreciate the youth of today.

CYNTHIA PEARL MAUS.

A Book On a Prophet

IN *Jeremiah The Prophet,* Dr. Calkins has painted a vivid picture of the religious, political and social backgrounds of the Hebrew people during those tempestuous years immediately preceding and culminating in the Exile. Across this background the prophet moves as a majestic figure attempting to turn the nation from its doom. By sermon, exhortation, drama and denunciation, he attempts to turn weak monarchs and headstrong people from the certain tragedy that is approaching. He saw the byplay of diplomacy of Jewish kings with first Babylonian and then Egyptian monarchs and understood more clearly than any other man in Judah the inevitable consequences of insincerity and double-dealing. He believed, as some moderns do, that honesty and fairness in international relations and peace and righteousness at home are better guarantees of national security than armies and armaments. Withal, he had an abiding faith in the purposes of God through the Jewish people and an ardent patriotism that was infinitely superior to that of the noisy claimants for war. The religion and philosophy of Jeremiah is a good antidote for some modern "patrioteers."

JAMES A. CRAIN.

Books Reviewed in This Issue

JEREMIAH THE PROPHET, by Raymond Calkins. Macmillan Company, Chicago, Ill. $2.50.

THE TEACHINGS OF JESUS ON HUMAN RELATIONS, by John S. Hoyland. Cokesbury Press. $ .50.

THE CHRISTIANITY OF TOMORROW, by The Bishop of Plymouth. Harper and Brothers. $2.00.

HANDS AROUND THE WORLD, by Archer Wallace. Richard R. Smith, Inc., New York. $1.00.

LARRY, Association Press, New York, $1.25.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Missionary Organizations

Woman's Society

1930-31: *Sharing in His Power.*

Theme Hymn: *Lord, Speak to Me that I May Speak.*

Devotional Theme for May: *The Freedom of the Kingdom of God.* John 8: 32; John 1:12; Mal. 4:2a.

Program Theme: *Sister India Cleans House.*

1. Article—April WORLD CALL—"New Womanhood for the New India." Something of the great women of India, past and present, and of the ways in which they have contributed to India's betterment.

2. Leaflet—"India's Outstanding Needs," by Mrs. Mayme J. Scott. We have been bewildered by reports of the turmoil in India. Here we will learn her fundamental needs.

3. Leaflet—"The Individual Becomes Worth While," by Fay E. Livengood. In modern attempts at reform are seen the influence of Christ's spirit through many reforms that are seemingly non-Christian.

4. Leaflet—"Lighted to Lighten," by Mrs. Homer Gamboe. The place of the Indian church in some of the modern reform movements.

Talk (optional)—on industrial, agricultural and benevolent work of our Disciple mission in India, and the part played in it by nationals. (See page 32, April WORLD CALL.

* * *

The above program is planned to develop a knowledge of the outstanding needs of India and indicate ways in which some of the women of India have endeavored to contribute to the betterment of their country. In a leaflet by Fay Livengood we see the part played by the spirit of Christ in many reforms that are being initiated by non-Christians—while Mrs. Gamboe outlines for us in the leaflet, under (4) above, the place of the church in these reforms.

We would like to call attention of the program leaders to the series of articles that have been carried in WORLD CALL since January, on the theme "To These We Hand the Torch." In each article a different group of nationals are described. In January those carrying heavy administrative responsibilities in the new churches of India; in February those who are enlisted in medical work; in March those taking a prominent part in the educational work; and in April those who are carrying duties in agricultural, industrial and benevolent services rendered the India people by our nation. This may be used as a map talk as well as in the way of biographical sketches. Usually there is only one paragraph devoted to each person, so that this page may be clipped from WORLD CALL and handed to members.

Young Matron's Society

1930-31: *Sharing Him With the Nations.*

Theme Hymn: *We've a Story to Tell to the Nations.*

Devotional Theme for May: *The Freedom of the Kingdom of God.* John 8: 32; John 1:12; Mal. 4:2a.

Program Theme: *India's New Woman.*

1. Leaflet (a play)—"Meetings at the Mela," by Miss Leta May Brown. A playlet portraying "Home-coming Day" at Burgess Memorial School for Girls. The characters have been out of school from five to fifteen years.

2. Leaflet—"India's New Heroines," by Mary Campbell. Every girl is studied so that the aptitudes for best future service may indicate what, if any, advance training is wise.

3. Leaflet—"Lighted to Lighten," by Mrs. Homer Gamboe. Indian Christian women feel themselves "lighted to lighten."

* * *

. . . . . If the playlet—"Meetings at the Mela" is prepared and presented, it will consume most of the hour for the program presentation. If it is thought best not to use this material, there has been provided two leaflets, one "India's New Heroines" in which we may see how the missionaries study the Indian girls in their charge and try to help them find the niche in life which they can best fill; the second a leaflet by Mrs. Gamboe which indicates the degree to which Indian Christian women assume responsibility for passing on the "good news" of abundant life for all womankind. In case the play is not used, it will be necessary to use one or two articles in April WORLD CALL to complete the program. We suggest the article—"New Womanhood for New India," in which is given some idea of the way in which Indian women have endeavored throughout the ages to live up to their ideals; or see the fourth article of the series, "To These We Hand the Torch," in which we see something of the agricultural, industrial and benevolent work carried on by the Disciple mission and the part played by the national Christians.

The treatment of the programs for 1931-32 will coincide with phases of rural missions around the world to be followed by all communions:

Women's Missionary Society—*By-paths of Service.*

Young Matrons—*Abundant Life for the Countryside.*

Guilds—*Treading World Byways.*

Devotional Theme—*And He spake unto them—an earthly story with a heavenly meaning,* by Miss Lela Taylor, Sec. in foreign department.

Guild

1930-31: *With Him on the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for May: *Come Over and Help Us.* Acts 16:9-15.

Program Theme: *Under the Council Tree.* (Christian India Testifies.)

This meeting is intended to be in the nature of an exchange of experience with the nationals of India. A number of them have been written, asking that they write letters expressing their real feelings as to what Christianity has meant to them, and how they feel we of America can continue to contribute to their spiritual growth and development. Many of these letters are as follows:

1. "Mother of Young Women"—A letter written by Mrs. A. Shah. See page two of the India Supplement, December, 1930, WORLD CALL.

2. "A Nurse"—A letter from Sukni Singh, page six, India Supplement, December, 1930, WORLD CALL.

3. "A Medical Student"—A letter from Prabhu Sukhanandan, in April, 1931, WORLD CALL. See page 34.

4. "A Pastor"—See letter from Frederick Lawrence, page six, India Supplement, December, 1930, WORLD CALL.

5. "A Bible Woman"—See the story of Sara Bai, page 34, April, 1931, WORLD CALL.

6. "A Missionary"—Second half of article in April WORLD CALL—"Better Farmers for India's Tomorrow."

7. "A Doctor"—See brief statement from Dr. R. F. Peters, page 47, February, 1931, WORLD CALL—"Fighting the White Plague."

* * *

It was not possible to get the testimonies of the persons as indicated in the program booklet on page twenty, but substitutions have been made in a way that we feel will emphasize very greatly the "sharing" which must go on between Christians of India and Christians of America, if God's kingdom of love and brotherhood is to be realized on earth.

There is nothing in the name of Dr. Peters to indicate that he is an Indian national, but such is the case. Miss Anna Bender, the nurse at Pendra Road, wrote: "We do wish all of you could meet and know Dr. Peters. We were very fortunate in finding such a splendid consecrated young doctor for the medical work here. One of the nice things about Dr. Peters is that he is concerned about people's spiritual welfare as well as being capable professionally. He is not satisfied with his work until he has put forth some special effort to win people to a better knowledge of the Great Physician."

Programs for May

Circle

(For unmarried young women 18-24)

May Topic: *The Chains of Caste.*

Worship Theme: *Victory Over Oppression.*

FOR the poem referred to in the outline of the worship period in your program yearbook see "For Racial Reconciliation" on page 86 of *Do You Like Our Country?* It should be given from memory by a member of your Circle. The book, *Poems of Justice,* is full of poetry that illustrates the theme of your worship service, "Victory Over Oppression." No doubt it is available from your church or city library.

At a recent World Fellowship Meet there was an exhibit of posters, scrapbooks, invitations, etc., made by various young people's organizations. One very interesting scrapbook in Circle colors, rose and white, was decorated on the outside with temple towers as given in the center of your yearbook. Inside it contained maps and pictures and invitations—all devoted to India, and grouped in sections according to Samajes. The pictures were mostly colored ones which had been obtained from such magazines as *National Geographic.* Another picture section contained pictures of Indian missionaries which had been obtained from WORLD CALL and *King's Builders.* There were a number of other very interesting scrapbooks of India on exhibit. It is certain that those who had a part in making the scrapbooks were greatly helped in understanding India. Your Circle might well begin making a scrapbook in your Fellowship periods. When it is finished it might be sent to one of our old people's homes, or, if the pictures are such as might be interesting to them, to one of the children's homes, all of which addresses may be secured from the United Christian Missionary Society. These books would also serve well in building a reference library for your Circle, to which might be added year after year books representing the life of other of the mission fields.

There is only one more month for the study of India and for finishing the work of the year. Is your Circle planning a summary of its work as suggested in the folder, "Understanding India with the Patshala Samaj"? Plans for this should begin very early.

Did you know that you could secure kodak pictures on the work in India by writing to the Missionary Education Department of the United Christian Missinary Society? Tell them what you want and they will furnish the pictures at cost.

Senior Triangle Club

(For boys and girls, ages 15-17)

May Topic: *On the Highways of India.*

Worship Theme: *The Second Mile of Stewardship.*

Sharing Life With Others

THIS year we have used as our theme "Sharing Life With Others." We have discovered that sharing is not only a process of giving but of receiving. We have enjoyed comradeship with groups of young people in the homeland and in India. Our lives are richer as we have realized how sharing Jesus really brings abundant life.

But have we really carried out the theme of all of our programs? What have we shared? With whom have we shared? Since only one more month of the missionary year remains, would it not be well to check the accomplishments during the year over against the aims we made last July?

What was your aim for new members? Did you share the good times of your Senior Triangle Club with your friends and enlist them as members of your group?

What was your aim in reading? Did you read those good books that have been placed in your library?

What was your aim in offerings? Did you just talk about sharing in the Triangle Club meetings, or did you actually give a portion of your money? Will you attain your aim by June 30? Make plans in your May meeting to meet all of the aims by June.

Further Light Triangles

Several Senior Triangle Clubs are expecting to be listed as "Further Light Triangles" by June 30. This means that these Triangle Clubs will exceed their giving to the United Christian Missionary Society of last year. Of course they will not be satisfied to show a gain of only a few cents unless that gain was really made by hard work and sincere effort. Senior Triangle Clubs who are "Further Light Triangles" by June 30 will be listed in this column. Who will be the first to reported that they qualify to be listed as a "Further Light Triangle"?

The May Meeting

In the May program we have an opportunity to study the agricultural contribution our missionaries are making in India. We will also attend a fair and become better acquainted with the people of that country. See program helps and *The Star of India.* Have you been reading the daily papers and noticed the recent truce between Lord Irwin, Viceroy, and Gandhi, the nationalist leader? Report of this understanding would make a fine contribution to the monthly meeting and keep the Triangle Club in close touch with the great land of India.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

Spring Quarter, 1931: *Trails of Discovery in Latin America.*

JUST as we tried to make our last program Indian in background as a preparation for a better understanding of our South American neighbors and their early history, so we want to make this month's program as Spanish as possible in atmosphere. This may partly be achieved by using such Spanish musical numbers as "La Paloma" on the Victrola and by some additional Spanish numbers.

There is a very interesting playlet, called "Dolores Decides," written by Mrs. R. W. Blosser, which you can get from the missionary education department of the United Society.

And this leads us to suggest a project that we think will add interest to your Triangle programs and also may give you material for presenting a very educational and interesting World Fellowship demonstration to your entire church membership. Suppose you begin now to plan for a "South American Night" to be given by your Triangle Club about the end of this quarter, which would be some time about the last of June before folks begin to leave for vacations. The boys and girls will be out of school and can give extra time to preparations and if you like, it can be used to increase your funds by having a silver offering in connection with the program. Begin now to work on various exhibits. Those who excel in map making will want to make a map of the Eastern and Western Hemispheres showing the various expeditions of the early Spanish and Portuguese explorers to South and Central America. Another map should show South America as a world market—a kind of "products" map with the addition of enough statistics to show the enormous exports of the countries. Another interesting project for the mechanically inclined boys would be to make a big map of North and South America, locating our mission churches and the home base at Indianapolis and also your own local church as one of the power stations, by the use of small electric light bulbs—the Christmas tree variety is best. This map can also be used as a part of your program by having each light impersonated in a little dramatization which is built around the thought of our sending the Light of the Gospel to these places. The girls can make a collection of Spanish lace, embroidery and curios and you can get directions from the missionary education department for making models of the new educational buildings in Ascuncion, Paraguay, which have recently been completed.

Devotional Study for Women's Missionary Societies

Worship Theme: *The Freedom of the Kingdom of God.* John 8:32; 1:12; Mal.4:2a.

IT IS a strong characteristic of all life to want to be free. A caged bird will fly away if it has a chance. A tiger paces restlessly up and down his cage impatient with the loss of his freedom. A man who for any reason is deprived of his freedom chafes at the bondage and all his efforts are to regain his freedom. Now Jesus saw deeper into the heart of life than anyone else and he said, "Ye shall know the truth, and the truth shall make you free." He saw what we, in our limited vision so often miss, that spiritual and mental freedom is far more to be desired than mere physical freedom.

A story is told of a young girl who was an invalid. She was helpless physically, but because of spiritual freedom she was so strong that she was able to bring about a wonderful revival in her community, which the evangelist of the church could not understand until he knew of this girl and her work. The wood carver of 'Lympus was a cripple, bereft of all physical freedom except that of his hands. He was bitter and impatient for a time, but when he learned the truth he won freedom—not of body but of mind and spirit. Then he began to create such beauty in wood that his carvings were sought from far places. We all know of such cases.

"Truth"—what truth and what is this truth about? All truth is from God. The truth of science is just as truly from God as is that truth about spiritual matters. What is the truth, then, that men and women have gone to the ends of the earth to impart? It must be something very precious and very necessary to mankind to cause men like Livingstone and Paton and Grenfell and Shelton to give their lives for it. It must be exceedingly winning to cause people like Pandita Ramabai and Sadhu Sundar Singh, Shi the Chinese Story-Teller and many, many others to choose it above all else. It must be tremendously strong to be able to so free all these lives from restraining and belittling forces, that they have been enabled to serve their people in tasks impossible without this truth. Truth not only frees man *from* some things, it also frees him *for* other things. It gives him the freedom to glory in the beauty of hills and sky and water. It frees him to develop his God-given mind, to think and study and learn. It frees him from the bondage of caste, class feeling and race prejudice, so that he has the chance to serve his neighbors and friends by working for the uplift of the whole community and country. It frees him for service within his church. It gives him the right to become a child of God.

MRS. MAYME J. SCOTT.

Devotional Study for the Business Woman's Guilds

Worship Theme: *The Call to Macedonia.* Acts 16:9-15.

WOULD that we might read in some modern history of the Acts of the Disciples of Christ these words: "And a vision appeared unto this Guild in the night; there stood a woman of India and prayed us, saying, Come over into India and help us. And after we had seen the vision, immediately we endeavored to go into India, assuredly gathering that the Lord had called us to preach the gospel unto them. Therefore, loosing from the United States of America, we came with a straight course to England and in a short time to Bombay; and from thence to Damoh, which is the chief city of Damoh District of Central Provinces, India, and quite a colony; and we were abiding in that city certain days. And on the Sabbath we went into the city into the church, where the Christian community were wont to go for prayer and worship."

And there, what might not happen?

"We have heard your call," you would say, "and although many cannot come to India, yet we all can, and we are going to help you.

"First of all, we have studied about you now for four months and we are interested in you. We want to help you. We are sympathetic and understand in a much better way your many problems and difficulties. We will pray for you without ceasing.

"Second, our Guild has not supported the work of our Mission Board in the way we should. We will be content with no less than a tithe. We will help financially our sisters and brothers in India.

"And we ourselves, many of whom would be willing and happy to serve our Master in the far-away lands of the world, but who are not permitted to do so, we will acknowledge our indebtedness to Christian Missions, and will do all we can to help those who are in those places to carry on the great task of winning the world for Christ.

"Oh, Sister India, we have heard thy call. We will come over into India and help thee."

Duet, "Send the Light," to be sung very softly.

If there is in your library the book, *Children of the Light in India,* read with much expression and meaning the poem in the preface called "The Hindu's Weariness," or substitute the poem, "India Speaks," found on this page.

Prayer: For an understanding heart, that we may want to help our sisters in India know the love of our Master.

That the nations of the world may leave off pride of race and class and color, and may unite in Christ our elder Brother, into a great brotherhood of nations all working for the common good.

That the cry of those who call from far-off India may not go unheard, but that the Christian church may arise "immediately," and "endeavor to go into" India, for "assuredly the Lord has called us to preach the gospel unto them."

LETA MAY BROWN.

Damoh, India.

Devotional Study for Young Matrons' Societies

Worship Theme: *The Freedom of the Kingdom of God."*

IT HAPPENS that the devotional study for the Women's Missionary Society and the Young Matron's Organization, are the same for the May meeting. Please refer to the devotional material supplied on this page as a guide for the young matrons.

Suggested Hymns

Hymn: "Make Me a Captive, Lord, And Then I Shall be Free."

"O Master, Let me Walk with Thee."

"To the Work, To the Work."

"Must Jesus Bear the Cross Alone."

Special Song: Quartette Music of—"Cast Thy Bread Upon the Waters."

India Speaks

Have you heard the call of India,
Have you heard her plaintive cry?
Send me of your love abundant,
Send me Jesus or I die.

Send me love, for love means life,
And life is what we need.
We are dying here in India,
While you revel in your greed.

We know your God of Love can help us,
But His helpers must be sent,
They must have the means to work with,
Let your money be well-spent.

When it saves a soul for Jesus,
When it saves such bitter pain,
Surely angels sing from heaven,
"What joy in Christ doth reign."

Answer now the call you're hearing,
Send me money, prayers above,
India now to *you* is calling,
India needs your God of Love.

EDITH M. GEMMER.

Growth in Numbers and Spirituality

Six years ago our sixteen organized churches had only three Indian pastors and now there are eleven pastors. Another interesting thing is that the sixteen churches conduct ninety Sunday schools. All the churches report great help from the Pentecost Campaign of last year. A missionary who went on furlough last spring has written to us, "It seems to me that our Indian churches got more out of the Pentecost Campaign than did our American churches."

NELLE G. ALEXANDER.

Jubbulpore, India.

Echoes From Everywhere

Good Prospects At San Luis Potosi

The present enrollment of Colegio Ingles by departments is as follows: kindergarten, 20; primary 131; preparatory 38; normal class 18, a total of 216 for the entire school.

This year we are offering a short commercial course and have been surprised at the interest shown in this department. The director is teaching these subjects with the assistance of a second-year student in typewriting and writing. Mr. Kepple and Mrs. Holroyd are teaching English in this department, while Miss Nunn and Mr. Holroyd have the two Bible classes. Mr. Kepple has assumed charge of the gymnasium work for the boys of both departments, while Miss Lopez continues with the girls.

H. T. HOLROYD.

San Luis Potosi, Mexico.

Healing the Sick at Nanking

Last year 18,898 patients entered our clinics of Nanking University Hospital for treatment; of these 2,884 entered the hospital for hospital treatment. The majority of our patients are adults, although we are trying to develop a children's department. Last year during six months of the war period we cared for 349 wounded, mostly officers. They entered the hospital on their own responsibility and settled their own accounts as we did not have any contract work with the army. We had more than a thousand war injury cases in the clinics for treatment.

DR. ROLAND A. SLATER.

Nanking, China.

Husbands and Wives In School

Our new term at Congo Christian Institute opened with a freshman class of thirteen. One of them is a woman taking the regular course with her husband. She is the oldest daughter of Mark Njoji. The other women are taking very elementary work, for many of them are only now learning to read. The women have been held back so long that it is hard to find educated wives for our educated men. In the beginning it was only the men who were allowed in any numbers, by natives custom, to do anything in the way of school. The Institute prefers to have only married students, for then the husband and wife are trained together; the men to be teachers and preachers and the wives to be efficient helpers. This is the reason the women are being taught sewing and cooking, so that they will be able to help the women in their villages with these things. It may sound queer for us to come here and teach them to cook the food they have used since their fathers, but they have a rather small variety and very little idea of food values. The aim in the cooking class is to teach new ways of preparing their own foods and to introduce a few European vegetables which they can grow in their gardens. Along with this they learn why they should include all classes of food in their diet. Miss Wells is even trying to make them understand a little about vitamines.

FAITH MCCRACKEN.

Bolenge, Africa.

At Work In Pendra

It is nearly three months since we returned to India and came to Pendra Road. A very fine piece of work is carried on here and we are glad to have a part in it. There are 496 people in our Christian community here and the Sunday school and church services are crowded. Some classes meet out of doors and others in the Menzies bungalow. After communion service the church divides into three groups. The babies and primary children go to the Middle School building where two Indian women have a story-telling hour for them. Mr. Potee and I have a Junior church at the Community House. The adults stay in the church for the sermon. We have a splendid pastor, Mangalbadi, who is capable of leading the people and is deeply consecrated and devoted to his charge.

ESTHER GALE POTEE.

Pendra Road, India.

Student Body Representative

Nanking Theological Seminary now has an enrollment of forty-four, and this student body is widely representative. A recent census showed that fourteen provinces were represented, including Burma in the south, Fengtien in the north, Szechun in the west and Shantung in the east—with most of the provinces between.

It is the aim of the Seminary, in cooperation with churches and missions in the city, to give all students abundant opportunity for what we call "practical work." It is the ideal, in general, to give all first-year students opportunity for observation among the churches, under

IN MEMORIAM

Mrs. Margaret Rose Thompson, October 17, 1930, Ocala, Florida. Charter member of Ocala Church and missionary society. Age 80.

Mrs. Jennie Dekle Whitfield, March 5, 1930, Ocala, Florida. Charter member of Ocala Church and missionary society. Age 75.

Mrs. Drue P. Watson, January 12, 1931, Athens, Illinois. Charter member of church and missionary society at Watseka and president of that society and also member at Petersburg and West Side, Springfield. Age 80.

Mrs. F. R. Henderson, November 25, 1930, El Paso, Texas. Faithful member of the church.

Mrs. Barton S. Coyle, February 5, 1931. Faithful member of Central Church, Lexington, Kentucky, and beloved member of Newtown missionary society.

Mrs. Ann Carter, January 9, 1931, Williamstown, Kentucky. Faithful and devoted member of church and missionary society. Mother of Robert Carter, pastor of Butler, Kentucky, Church.

Mrs. Eva B. Middleton, November 29, 1930, Washington, D. C. Faithful and devoted worker in Vermont Avenue Church and Whitney Avenue Mission. Age 63.

Mrs. Jennie Ridenour, Lima, Ohio, December 1, 1930. Faithful pioneer member of missionary society of South Side Church.

Mrs. W. I. Smith, Fredonia, Kansas, October 28, 1930. Member of the church forty-four years. Age 61.

Mrs. Mary J. Gillihan, Kansas City, Missouri, November 30, 1930. Member of Christian Church, Gallatin, Missouri, since 1871; life member of C. W. B. M. and charter member of local missionary society. Age 81.

Mrs. Marion Kinnaman, Bosworth, Missouri, December 23, 1930. Faithful member of church and missionary society. Age 78.

"He is Risen" the baskets read last Easter at Yakima Indian Christian Mission, White Swan, Washington

the direction of the faculty, with reports and discussion in classroom. After the first year, students are given definite assignments for a semester of continuous work at a definite place or job—a church, mission, jail, hospital; the assignment to be changed the next semester. In this way students get a wide knowledge of working conditions.

EDWIN MARX.

Nanking, China.

Intensive Work In Villages

Fay Livengood and the Damoh evangelists are working on a teacher-preacher program. According to this, instead of trying to reach as many villages as possible in the touring season, the evangelists concentrate on a few villages. To quote from Mr. Livengood, "The ideal situation is a Christian family working as a unit in a village or small group of villages, touching the lives of the people at as many points as possible." Such a program includes classes of various sorts for children and adults, Sunday schools, visiting people in their homes, regular visits to neighboring villages for preaching and for lecturing on useful subjects, selling books, visiting and caring for the sick. Preaching the gospel? Of course. We have been told recently "As go the villages, so goes India."

NELLE G. ALEXANDER.

Jubbulpore, India.

Through the Printed Page

Eleven thousand copies of the *Kingdom of God Newspaper* have been used since its beginning. At the present time we are using 300 copies a week and have 232 paid subscriptions. Holders have been placed in each of the fifty-eight barber shops in Fukushima City and these papers are being delivered to each shop by members of the Barbers' Union who volunteered their services. Without exception the paper was welcomed in every shop and the results have justified the experiment which we hope to extend to hospitals, doctors' offices and other places where people have time to read while they wait.

IRA D. CREWDSON.

Fukushima, Japan.

One Man's Interest In Jarvis

Every member on the board of Jarvis Christian College, Hawkins, Texas, is a member of the Christian church, with the exception of J. L. Lancaster. Mr. Lancaster is president of the Texas and Pacific Railroad and has long been interested in Jarvis College. He has made many worthy contributions to its success and took a real personal interest in the development of the college long before most of our own people had given much thought to it. He donated a herd of registered Holstein cows and had a station built opposite Jarvis College and changed the train schedule so that all but the fast trains stop. Last summer he paid the freight on over twenty-five carloads of gravel and cement for the school.

Recently when President Ervin's daughter was stricken with appendicitis, Mr. Lancaster gave orders for the "Sunshine Special" to stop at Jarvis that she might be taken to a Dallas hospital for an emergency operation.

Mrs. Charity Jane Wickersham in her 100th year

An Interesting Event

Recently the Christian Home for the Aged at Jacksonville, Illinois, celebrated the ninety-ninth birthday anniversary of Aunt Charity Jane Wickersham. She went to the Home from Fairfield, Illinois, and has been a member of the Christian church for eighty years—a charter member of the Fairfield Church. At the last election Mrs. Wickersham showed her interest in present-day matters by going to the polls to vote. She is in excellent health and thoroughly enjoyed the attentions which were showered upon her by other guests in the home as well as by visitors who called during the day.

Too Close For Comfort

What would you do if you should meet a big tiger in the jungle? A lot of our people had to answer that question in actual experience yesterday morning. The Rices and the boarding school boys are out in camp and yesterday morning they went to drive game out of a bit of jungle. A big tiger came out right in front of Mrs. Rice. She stepped behind a tree and then looked the "critter" right in the eye while he looked at her from a distance of about twenty-five yards. The house father who was a little farther away began to clear his throat at which the tiger turned and started back through the beaters. All of the village men climbed trees as soon as they heard the tiger roar but the boarding school boys who were helping in the beat just stood still to see what would happen next. There were three loud roars before the beast got entirely clear of the crowd. He was just as glad as they were when the incident was finished no doubt. It would have been very dangerous to try to shoot him with so many people on the ground. In getting away he passed so close to one of the boys that the boy could have reached out and touched him had he been so inclined.

LETA MAY BROWN.

Damoh, India.

Gift for Luchowfu Hospital

The Rockefeller Foundation has made another substantial gift to the medical work of our China Mission, under the following circumstances. In his annual financial report of the Luchowfu Hospital for the year 1929, Dr. Corpron mentioned the fact that although during the period for which the report was being made their district had been impoverished by famine conditions, the superintendent of the hospital, Dr. Chen Dao-seng, had raised Mex. $1820.49 in local gifts for additional equipment for the institution. N. Gist Gee, director of the Far Eastern Branch of the Rockefeller Foundation, on reading the report wrote congratulating Dr. Corpron on the amount, which was indicative of the attitude and support of the local community. He intimated that the Foundation had a fund from which a grant of a few hundred dollars Mexican might be obtained for further equipment if needed. Dr. Corpron replied that their new x-ray installation needed a Bucky diaphram for diagnostic work; the cost would be about Gold $300, and any help toward the same would be gratefully received. A grant of the entire amount was promptly forthcoming.

Hidden Answers

1. What Valentine was received at Headquarters?
2. What forward step have Prohibition forces taken?
3. What bill was passed in India fixing the earliest age for marriage?
4. Compare the giving of our churches for local expenses with their giving for the work of the United Society through nine years.
5. Where is the Easter offering to go?
6. What did Tennoji Kindergarten do at Thanksgiving time?
7. Tell about Christmas on some mission field.
8. Who came face to face with a tiger?
9. What is the "purdah" system in India?
10. How much does it cost to support a native evangelist in China for one year?

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

April is the logical month to choose delegates who will attend missionary education summer conferences and delegates to the young people's conferences.

Missionary Leadership Training

Great steps forward are being taken in missionary leadership training. The past year has pointed some very outstanding things in the field of correlation between the leadership training work of the religious education forces and those of missionary education.

At the annual Curriculum Conference of the International Council of Religious Education in 1930, two new elective courses were put into the Standard leadership training curriculum. These were course 308—on world missions—and course 309—home missions. These courses are being offered in a number of places in our own brotherhood, the current mission study text being used with collateral reference and study, but by fall, 1931, it is expected that Stephen J. Corey's book, issued in the fall of 1930, will be revised for use with the first-named course.

This course on world missions is outlined as being a study of some field or phase of missionary activity as a basis for a clearer understanding of some of the problems outside of the United States in the extension of the Kingdom of God in other lands, and as a basis for the development of those attitudes on the part of Christian folk which will be of the greatest value in this extension. The course is known among the Disciples of Christ as "The Church Advancing in Lands Afar."

The home missions course is a study of some field or problem involved in the Christianization of America as a basis for the development of Christian attitudes on the part of church school leaders toward these problems; a consideration of the ways of developing Christian attitudes on the part of children, youths and adults toward the task of home missions. This course among the Disciples of Christ is known as "Meeting the Challenge of the Homeland." The text for this course for the coming year will be written by Dr. John Milton Moore, lately of the Federal Council of Churches of Christ in North America, called "The Challenge of Change." This book is based on the findings of the history-making congress on home missions held in Washington, D. C., early in December, 1930.

The new book by Glenn McRae, the new young people's editor of the Christian Board of Publication, called *The Message and Program,* is an excellent book for use as the approved text for the general required course, number five, *The Message and Program of the Christian Religion.* This book by Mr. McRae is thoroughly missionary in its viewpoint, and should be given in every leadership training school and would be excellent for a local class taught by the minister or some other man who can engage the interest of members of the church board and other prominent laymen, as well as the missionary leaders among the women.

A most interesting course on missionary materials and methods, called "Educating for World Friendship," is a general elective course which leads to a better understanding of the nature and purpose of missionary education and its relation to Christian experience; leads to a knowledge and cheerful use of available materials and tested methods; and leads to the discovery of how missionary education may be effectively integrated in the religious education program of the church. For this course a very stimulating book, called *Missionary Education in the Church,* by Herbert Gates, priced $1.00, is the approved text. A correspondence course is offered local church leaders in this same ccurse by the missionary education department of the United Christian Missionary Society. A number of people have availed themselves of this opportunity, and every person who has enrolled in the course has finished it with expressed satisfaction.

Coaching Institute in Missionary Education at Indianapolis

There will be an unusual opportunity for missionary educational leaders of the Disciples in Indianapolis, Indiana, May 4, 5 and 6 (Monday, Tuesday and Wednesday). The three departments in the Educational Division of the United Christian Missionary Society are represented on the Institute Committee in the persons of Joy F. Taylor, Secretary of the Institute, Anna M. Clarke, and T. T. Swearingen.

The Institute is interdenominational and planned for coaching leaders in the latest plans, methods, texts and other materials for the different age-levels in church schools of missions, missionary organizations, the expanded session of the Sunday church school, etc. The faculty is to be composed of teachers and leaders from the Missionary Education Movement and from the national and area headquarters of the various denominations. Rev. John Milton Moore, Executive Secretary of the Federal Council of Churches of North America has consented to teach his own new book on home missions; Rev. A. V. Casselman, National Secretary of Missionary Education for the Reformed Church in the United States will teach the foreign study book for leaders of young people and adults—*The Rural Billion,* Rev. Walter Getty, of the Missionary Education Movement will teach a course in "Recent Trends in Missionary Education." There will be exceedingly well qualified teachers for leaders of primary, junior, intermediate, and young people's groups. There will be a course on "Dramatization in Missionary Education." The foreign missions book for women—*Christ Comes to the Village* will be taught.

There will be a dinner on Monday evening honoring pastors and their place in the missionary program, following which (at 7:30) moving pictures of interest to the missions-minded will be shown. At eight o'clock, S. J. Corey will give an address on "Men and Missions."

On Tuesday evening there will be a dinner for young people and their leaders, followed by an address on "The Challenge of Change in Home Missions" by Rev. John M. Moore, author of the adult mission study book for 1931-32 on the same subject, followed by a play on a world friendship theme.

The classes begin on Monday afternoon at two o'clock, on Tuesday and Wednesday mornings at nine o'clock, closing at three o'clock on Wednesday afternoon.

Registration for the five half-day sessions is $2.00 per person or fifty cents a half day. Those in Indiana, Illinois, Michigan, Ohio and Kentucky who are interested please write the Missionary Education Department at Missions Building Indianapolis, Indiana.

Last year, at the first Institute held, there were 102 full enrollments, about thirty of which represented pastors and directors of religious education. Six states, and twelve communions were represented, besides five interdenominational agencies.

Teachers in summer young people's conferences, teachers of courses No. 106, No. 308 and No. 309 in Standard leadership schools, those planning local church programs and schools of missions ought by all means to attend.

Graded Material for Children's Day

Your superintendent will be sent the graded material for Children's Day. Be sure that each department superintendent examines this and sends for extra copies. Your departments cannot afford to be without this educational material.

Index Helpful

You will find the Index for 1930 WORLD CALL most helpful in locating supplementary material for your programs in every department of missionary endeavor. These are sent free. A Handy Binder for current issues may be had for $1.50 and bound volumes, in heavy green buckram cloth, at $3.50, for every year since the magazine has been published.

Bulletin III—No. 4

Address all inquiries to the Missionary Education Department, Missions Bldg., Indianapolis, Ind.

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CHARLES C. ELLIS, President

"To These We Hand the Torch"

In which we learn something of the agricultural, industrial and benevolent work being done by our India mission, and become acquainted with the splendid nationals who are assisting in this work

"INSTITUTIONAL work in the Disciples' mission in India is all evangelistic. Every home, every asylum, every orphanage, every shop, every hospital is opened, carried on and is all the time instinct with prayer. The gospel is preached, taught and sung morning, noon and night by missionaries and by Indians. It is lived and exemplified in the same way. To suggest these means of work are less evangelistic, or less constant, less earnest or less effective than the preaching in villages, markets, homes and public places, is to suggest something perilously close to untrue. The preaching in all cases is the preaching of the whole gospel of the grace of our Lord Jesus Christ, and the proclamation of salvation on the terms and in the way he himself set forth in the Bible."

"The orphanages have taken, in years that are past, some thousands of children from all castes, cults and religions. Of these a great many, due to famine, privation and the diseases which made them orphans, have died. Hundreds have grown up, have married and have become centers of Christian influence in almost as many villages. Hundreds are still children in school. To them have now been added many orphans and children from Christian homes. For this reason we are no longer calling these institutions, such as the Boys' School at Damoh, and the Girls' School at Mungeli, and the one at Pendra Road, by the term 'orphanages.' They are known rather as Christian boarding schools. While these young people receive good elementary education, if they show unusual ability, all of them are given some training in a trade or occupation."

The Damoh Boarding School

"At Damoh is a good farm. It is fairly well equipped—as well as the money given will allow. There are shops and classes in a wide variety of manual trades; carpentering, blacksmithing, tailoring, shoemaking, etc."

In the person of C. Nichol of Damoh we see the type of evangelistic worker who has profited by this manual training. Nichol was trained in the Bible College, but did not graduate. For a number of years he worked at the trade of clock repairing, making musical instruments, etc., and only in the last five years he has been made a regular evangelist. He rides on his bicycle every day to a village nearly five miles away from Damoh, where he preaches and teaches the children of that village.

Shanwan Prakash is office assistant and general helper in the Boys' School, teaching some classes in manual training also. Benji Alleppa is the son of Rev. A. Alleppa, who was the house father of our boarding school for many years. Benji is the farm assistant, and is very good in his line, handling the boys very nicely as he teaches them to raise garden and other crops. He is leader in the church and president of the Christian Sports Association.

D. R. Ram, called Dhanwan, is one of our own boys, and was trained in the government school of arts and handicrafts at Nagpur. He is now the headmaster of our carpentry school. He has a very keen understanding of boy life. He is a member of the church board, is superintendent of the Sunday school, is a scoutmaster and a leader in athletics.

Ram Lal was also trained in handicraft and is the assistant headmaster in our carpentry school at Damoh. He is a deacon in the church and teaches a Sunday school class.

The Industrial School at Kulpahar

At Kulpahar the industries are such as will enable women to make extra money at home and to feed and clothe their families well. At Mungeli young girls are especially trained to make good wives for young Christian farmers and mechanics. They are taught to know foods and fabrics and values, and how to buy, sell, cook and bake. A new school is being built at Pendra Road, under the direction of Miss Zonetta Vance, which will be even better equipped to do much the same type of work among young girls and young women.

In an earlier article mention was made of Bibiji, or Mrs. S. B. Bose, who is matron in the woman's home, and has been in the mission service for nearly thirty years, and also of Phoebe Bai, assistant matron of the woman's home. Both of these women are products of our orphanages and are outstanding in their contribution to the institutional work with women at the Kulpahar Home. They are assisted by seven or eight other women who teach needlework, gardening, cooking, hygiene, etc.

Christian Laymen

Dharm Das is a fine sample of a Christian layman in India. He is a product of our Damoh orphanage, and has served as teacher in Jhansi. He is employed by the railway and has been promoted to a very responsible position, but he keeps up his connection with the church, including his offering. Elisha is a trade teacher of many years' experience, now in the Middle School at Jhansi, but he is also a good carpenter, and is unashamed to practice this secondary trade, which attitude is rather unusual in India. At Mahoba, Masie Das, a layman, is one of the seven nationals holding the work at that place to a fine program of Christian service. He has been used in mission service for over twenty-five years. He was once a cook and later an overseer of repair work on mission property. He is an outstanding example of Christianity as a friend to the poor and needy, and his service is always given in a practical, sensible way.

Pendra Road has many splendid medical workers who have been described in another article, but we should call attention to K. Johnson and his wife, Lachchi Bai. He is a trained compounder of medicines with a first-class certificate, while she is the first trained nurse of our whole mission. They are serving in a railway station town near Pendra Road, where they minister to the spiritual as well as to the physical health of the community.

Also at Pendra Road is Mullu, a carpenter by trade, and a very fine Christian and active member of the church. His wife is one of the evangelistic workers among women. This couple built themselves an admirable cottage, and have fine living arrangements that are an example to the whole community. Mullu was the person who gave Stephen J. Corey the idea that started the Self-Denial observance in America as well as in the ten foreign fields in which the Disciples are doing work.

At Kotmi, fourteen miles from Pendra Road, among other evangelistic workers is a man who cooks for his living, named Dharm Das, who seizes every opportunity to sell the Bible and the Gospels. His wife, Elizabeth, is a Bible woman in the employ of the mission.

At Pendra Road, Walter G. Menzies has led out in a very fine piece of agricultural experimentation by which the whole countryside has been stimulated in the growing of better crops by the use of more scientific methods. Every year there is held an agricultural show, to which hundreds of people flock, going back to their farms with new ideas and often with better seeds and simple implements, to earn their living from the soil.

Leper Work

Another type of institutional work being done by our mission is that among the lepers at Takhatpur, near Mungeli. There are two leper asylums at this place, financed by the Union Missions for Lepers, but in which our missionaries cooperate by giving medical and evangelistic service. It is said that C. E. Benlehr is one of the recognized authorities in all of India for the best and most constructive methods for rehabilitating lepers. Mr. and Mrs. Benlehr are now at home on furlough, and the work is now being carried on by David Rioch and Dr. Minnie H. Rioch, who have given so many years of service to India.

Note: We are indebted to J. G. McGavran for the quoted statements in this article, and to Miss Leta May Brown, nurse of our mission at Damoh, India, for the information regarding the nationals.—Joy F. Taylor.

Station UCMS Broadcasting

MORE than one thousand churches have expressed their willingness to observe Self-Denial Week. This number does not include many Bible schools and missionary organizations which are planning to observe the week.

A two-day evangelistic conference was held March 3 and 4 with the Bible College students of Phillips University and the churches of Enid, Oklahoma. Six addresses were given and many personal conferences held with the students regarding life problems and definite Christian work. It is interesting to note that the ministerial students of Phillips University care for seventy churches each Sunday, and many of them are stressing self-denial.

A meeting of the Curriculum Committee of the United Christian Missionary Society in Indianapolis, February 24-27, resulted in very definite steps forward in a desirable correlation and integration of missionary elements into the total program of Christian education for our brotherhood. The meeting of the International Council of Religious Education in Chicago, February 10-15, made definite recommendations along the same line in the field of leadership training.

Our sympathy is extended to Dr. Elizabeth Lutz, at home on furlough from India, in the death of her brother Theobald Lutz, recently.

According to a policy adopted by the religious education department two years ago, whereby our age group specialists each spend one to two months each year in local church service with salary and expenses paid, Miss Cynthia Pearl Maus is serving the Magnolia Avenue Christian Church, Fort Worth, Texas, for a period of four weeks preceding Easter, studying the educational program of this church and helping to make modifications in the interest of advance.

We regret to report the sudden death from heart trouble of J. W. Porter of Lexington, Kentucky, February 28. Mr. Porter was a member of the Board of Managers of the United Society and served a term on the executive committee.

The program committee for the International Convention met recently in Indianapolis. I. J. Cahill is the chairman, other members from the United Society being Stephen J. Corey, Lela Taylor and F. M. Rogers. The time for the Wichita convention was definitely set for October 6-11.

During the month of February 110 district Self-Denial Conferences were held with a group of leaders in each place. The spirit of the conferences was fine and co-operation in self-denial was unanimously promised.

An interesting event of February 3 at the Emily E. Flinn Home, Marion, Indiana, was the celebration of the ninety-fourth birthday anniversary of "Grandma" Wiles. A daughter, Mrs. Florence Scofiel of Denver, Colorado, Mrs. Wiles's son's widow and a special friend, Mrs. Shultz of Summitville, Indiana, helped her to make merry on this occasion. Three lovely birthday cakes graced the tables and ice cream was served to the entire family. E. C. Caffee wrote a poem honoring Mrs. Wiles.

Robin R. Cobble who sailed for Africa February 20 to serve as an evangelistic missionary under the United Society

Dr. C. L. Pickett, medical missionary to the Philippines, has been elected president of the newly organized Medical Association of Ilocos Norte. This is a worthy tribute to one who was the pioneer of modern medicine in Ilocos Norte. There are fourteen charter members of the association.

Miss Joy Taylor was made chairman of the Professional Advisory Section on Missionary Education of the International Council, at the last meeting of the International Council of Religious Education, Dr. Corliss P. Hargraves, vice-chairman, is the head of the missionary educational department of the Methodist Episcopal Church.

When Miss Zona Smith of Buenos Aires, South America, was home on furlough about six years ago, the Zona Smith Division of the missionary society of University Church, Des Moines, started a fund with which to buy the pulpit furniture, for the church which it was hoped would soon be erected. The Golden Jubilee provided the funds for the church building only recently completed, and the $500 which the women of Des Moines raised in honor of Miss Smith, and which has been on deposit with the United Society, has now gone forward for the purpose for which it was given. In a land of magnificent cathedrals, with their ornate furnishings, beside which the Protestant churches often seem bleak and bare, this pulpit furniture will provide a worshipful atmosphere.

One of the most encouraging reports of the WORLD CALL Birthday party comes to us from the mountains of Kentucky.

The missionary society at Hazel Green, Kentucky, observed WORLD CALL Birthday with a luncheon at the home of one of the members, with a 100 per cent record of attendance. Eighteen pink candles were lighted on the birthday cake and it was discovered that twenty-four of the twenty-seven members are subscribers to WORLD CALL, while the others have access to it. The Woman's Day offering of this society was $55, which added to what had already been sent in, is just $35.75 less than their aim, and the year only half gone.

Ira J. Crewdson of Fukushima, Japan, writes that he has a good stereopticon lantern but no good slides. Perhaps some church has a good set of slides on the "Life of Christ" which it is no longer using and would like to put to work in Japan. Good slides of American scenery or home life would also be helpful. Address Mr. Crewdson at 49 Shin Machi, Fukushima, Japan.

We regret to learn that Dr. Jennie Fleming of Mungeli, India, has been in Calcutta for an operation. Reports indicate that she is making speedy recovery.

John Harms of Enid, Oklahoma, has been called by the department of religious education, as a field worker for service in the New York—New England area, beginning May 1. Mr. Harms is a graduate of Phillips University, having majored in religious education, and is now doing graduate work in that institution. He has served as pastor and director of religious education and has directed and deaned young people's summer conferences under the direction of the department of education.

Four World Fellowship Meets of Circles and Triangles were held during February in Oregon, Ohio, Indiana and Illinois, with a total registration of 550 young people.

Adult-Young People's Worship Program for Sunday Schools

For use any Sunday in April

By EDITH EBERLE

Theme: Those Who Wait in Darkness.

Aim: To bring the group into a realization of the great eagerness of people in "other lands" to know more of the Christ and of the joy that comes with the hearing.

Call to Worship:
Sing unto the Lord, Bless his name;
Show forth his salvation from day to day.
Honour and majesty are before him:
Strength and beauty are in his sanctuary.

Hymn: "Far and Near the Fields are Teeming," or "Shout the Tidings of Salvation."

Scripture: Isa. 9:1, 2, 6, 7; 60:1-3.

Hymn: "We've a Story to Tell to the Nations."

Prayer: For all people who have not yet heard the message of Christ; for all who have had "a little light" and anxiously wait to know more; for all who have heard and now follow him; for ourselves that we may the more eagerly share the story. Thanksgiving for the joy and privilege of knowing him and telling the story to others.

Story: The story of "In His Blindness" from *India, Beloved of Heaven*, as it is retold in Missionary Illustrations of Uniform Sunday School Lessons, this issue of WORLD CALL, April 26. This story should be told with the emphasis on the long while the old man had waited and his great joy when finally he heard the rest of the story.

Hymn: "I Love to Tell the Story," or "Blest Be the Tie That Binds."

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

April 5: Easter Lesson—The Resurrection

Macaba, chieftain of a great tribe in the interior of Africa, once sat with fifty or sixty of the headmen and rain-makers of his tribe and listened to Robert Moffat tell the story of the Christ. Now, Macaba was a great and fierce warrior, feared by all his enemies, but on this day he sat quiet and gentle, enthralled by the marvelous story to which he was listening for the first time. But finally when the missionary spoke of the resurrection of Christ and of all people, the chief started with surprise. "What are those words about the dead?" he cried. "The dead—the dead rise?" "Yes, all the dead shall rise," replied the missionary. "Will my father rise?" "Yes." "Will all the slain in battle rise?" "Yes." "Will all that have been killed and eaten by lions, tigers and crocodiles rise?" "Yes, all will rise and come to judgment," insisted the missionary. Turning to the wise men of his tribe, "Did you ever hear such news as this?" "Never," said the wise men, "we thought we had heard all the wisdom of the ancients but we are confounded by these words." The chief then turned to the missionary and, laying his hand on his breast, said, "Father, I love you much. Your visit has made my heart white as milk. The words of your mouth are sweet like honey, but the words of a resurrection are too much for me. I do not wish to hear about the dead rising again; the dead cannot rise; the dead shall not rise." Lifting his arm as though he held his mighty spear and would protect himself from oncoming enemies, the chief shouted, "I have slain my thousands and shall they rise?" The thought of a resurrection was too much for him as he thought of all those whom he had slain rising and facing him.

April 12: The Prodigal Son

From India comes the story of Pakkia Nathan, told in *India, Beloved of Heaven.* The missionary was stopping in a little village where there was a well-established church and while there overheard some of the Christians speaking in hushed tones of "that man." Asked about whom they were speaking, they cautioned that no one

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must speak his name but finally explained that Pakkia Nathan was a very large and very dangerous man and that he had ten stalwart sons bigger than himself. They were the terror of all the community and nearby villages. All manner of crimes had been committed by these men and no one dared even mention their names lest special harm befall them. Next morning, the missionary says, as he was leaving the village he saw a very large man approaching and knew at once that it was Pakkia Nathan. After all he had heard he was frankly afraid but spoke to him, "Pakkia Nathan, if all that I hear about you is true, and you do not repent of your many great crimes God will send you to hell. I do not want you to be lost and I am going to pray for you." So he prayed and Pakkia Nathan listened intently and when the prayer was ended he said, "Go away and come back again." Two weeks later the missionary was returning to the village and as soon as his approach was known Pakkia Nathan came out to meet him. "Sir, I have been thinking of what you said and I have decided to become a Christian. I have been talking with the native pastor in the village and have given my heart to Christ who has forgiven my sins." It was true. Pakkia Nathan had turned away from his life of sin and wrongdoing and was eager to learn to serve his Christ. He became a leader in the church and a power for righteousness in all the countryside. He brought his ten big sons to the missionary, saying, "They all wish to be Christians, too." The whole family, sons, wives and children, nearly forty in all, became an important addition to the Christian community in the village.

April 19: The Rich Man and Lazarus

From one of our missionaries in Mexico comes the story of "the right use of money" and "laying up treasure in heaven." In a certain church tithing was emphasized and after a time forty names appeared on the tithers' list. Among them is a poor woman who had to choose between the Protestant church and her husband. She chose the church and in order to support herself and her small son she buys eggs from nearby ranches and sells them in the city. She earns about ten pesos a month (five dollars) and regularly gives one peso (fifty cents) to the church. Another woman, whose husband does not believe in giving a tithe, herself gives the tenth hen, the tenth egg, and one-tenth of whatever meager earnings she sometimes receives. An old woman of seventy, a devout Christian, is paid ten pesos a month by the mission for personal work which she is able to do calling in the homes. She gives her tithe of this. A woman who works in a hotel earns sixteen pesos (eight dollars) a month and of this she gives one peso (fifty cents) in her name and forty centavos (twenty cents) in the name of her thirteen-year-old son. An old water carrier, who receives but one centavo (a half-cent) for two big buckets of water, lays aside one centavo out of every ten. Two teen-age boys who earn several dollars a month gladly pay their tithe. Even small children have caught the idea and give a tithe of what they have. So there is joy in that church and it is not surprising that the church grows!

April 26: How to Pray

Oscar MacMillan Buck, missionary to India and son of missionaries to India, tells the story of an old blind man whom he met one day in a mango grove. As he tapped his way along with his staff he was repeating, "Our Father! Our Father!" Directly in his way stood the missionary's bicycle. His staff knocked it over and in terror the old man continued his words, "Our Father who art in heaven." The missionary was amazed. He had wondered at the expression "Our Father," thinking it only some colloquial ejaculation. Kneeling beside the bicycle the old man was going on, "Forgive us our trespasses." His hands groped over the bicycle, he was trying to understand what it was and suddenly cried, "Can it be? Can it be? Is it the answer? At last the answer! After forty years the answer!" His old face lighted up. "For forty years I have been hungry and every morning and every night I have prayed, 'Give us this day our daily bread,' bread to satisfy the hunger here," and he laid his withered hand over his heart. Somehow the bicycle, strange thing which he could not see and understand was the answer. The missionary spoke, "Bare Mian (a title of respect, pronounced Burray Meeah), your prayer is heard. I am sent with bread for thee." He tried to make the old man understand that he had come with the message of Christ. He himself did not forgive sins, but he could tell of Jesus. He was the missionary. Then the old man began to understand. It was a missionary who, forty years before, had taught him the Lord's Prayer and he had returned to his village a believer in Christ, but he had lost his eyesight and had never been able to find him again or any other missionary though he daily sat beside the way and watched and waited. Inquiry as to the missionary brought out the fact that it was Mr. Buck's own father who had first taught the old man. For three long hours they sat together in the mango grove and Mr. Buck taught him and then said he must go on to a waiting village and the Christian group there. But the old man begged him to stay. "Forty years I have waited," he urged, "I totter along in the darkness. I am doubly blind. In the one darkness I tap along with my bamboo staff. In the other darkness I tap along with the Lord's Prayer which is all I know." During all these forty years he had been teaching the people in his village to repeat the Lord's Prayer, and himself had been constantly repeating it and yearning to know more of the Christ.

Before he would let the missionary go he begged to know the end of a certain story which he had heard along the road one day. But the end of it he had not heard or had forgotten. The story of a lamb that was lost in the darkness and the owner left his other lambs and went to

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St. Louis, Mo.

Receipts for Eight Months Ending February 28, 1931

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$161,620.89	$ 3,577.53*	$ 6,008.68	$ 2,427.80*
Sunday Schools	147,776.66	16,124.01*	1,289.15	495.84
Christian Endeavor Societies	3,368.91	188.64*		
Missionary Organizations	254,144.41	5,194.92*	558.17	1,933.58*
Individuals	26,223.59	4,427.62	18,622.30	19,056.84*
	$593,134.46	$20,657.48*	$26,478.30	$22,922.38*
From Miscellaneous Sources				
Bequests	$ 20,727.07	$16,901.16	$20,614.28	$15,486.46
Interest (U. C. M. S.)	54,448.99	759.73*	1,766.67	591.67
Interest (Old Societies)	20,460.04	2,512.87*		
Receipts from Old Societies	48,369.34	5,856.65	13,529.03	20,121.37*
Home Missionary Institutions	44,425.45	2,069.28*		31.00*
Benevolent Institutions	51,184.62	8,230.34*	4,444.48	2,522.07
Annuities			28,610.73	11,856.90*
World Call Subscriptions and Advertising	34,399.85	3,176.33*		
King's Builders	2,235.76	454.58*		
Literature	26,592.16	5,377.80*		
Miscellaneous	26,749.12	1,133.42	7,492.82	5,246.57
	$329,592.40	$1,310.30	$76,458.01	$8,162.50*
Board of Education				
Churches	$ 37,402.49	$13,096.21		
Endowment Crusades	583.22	701.49*		
	$ 37,985.71	$13,394.72		

*Decrease

Missionary Register

Missionaries Arriving on Furlough

Dr. and Mrs. G. J. P. Barger, Africa; to reach San Francisco late in May.

Miss Lois A. Ely, China; sailing from Shanghai, June 27, S. S. Chichibu Maru, N. Y. K. Line; arriving San Francisco, July 15.

Miss Alta J. Harper, China; sailing from Shanghai, June 27, S. S. Chichibu Maru, N. Y. K. Line; arriving San Francisco, July 15.

Mrs. W. B. Alexander, India; sailing from Bombay, March 24; arriving New York about April 25.

Mr. and Mrs. J. N. Bierma, India; sailing from Bombay, April 9; arriving New York about May 14, S. S. American Banker, American Merchant Line.

Miss Veda B. Harrah, India; sailing from Bombay March 24; arriving New York about April 25.

Missionaries Returning to Fields

Miss Georgia Bateman, Africa; New York, June 5, S. S. Olympic, White Star Line.

Mr. and Mrs. Lewis A. Hurt, Africa; New York, June 27, S. S. Minnekahda, Atlantic Transport Line.

Dr. and Mrs. Victor C. Rambo, India; New York, June 30, S. S. Bremen, North German Lloyd Line.

find and feed the lost one. But he knew only that much. Did the man find the lamb, feed it and then leave it alone as he went back to his other lambs, and did the lamb bleat after him in the darkness? He had told the story to the villagers and they were always asking him to finish it but that was all he knew. The story was finished and with tears rolling down his face the old man cried, "The lamb was found and lifted from the darkness. For forty years sitting by the roadside I have prayed that that might be the ending of the story. So the lamb was really lifted from the darkness. It is enough!" Then in anxiety he asked if the Shepherd set the lamb down again and had to be assured that the lamb was not lost again. As the missionary went on his way he heard the old man calling to someone in the field as he hurried back to the village, "The lamb was found, Ram Lal, the lamb of the story was found!" So long and faithful prayer had at last been answered and faithful repeating of the Lord's Prayer, which was all they knew, had lifted and changed a whole village. (Retold from *India, Beloved of Heaven.*)

Summer Schools

The thirty-seventh annual Bible Conference at Winona Lake, Indiana, will be held August 14-23, providing ten days of recreation and helpful study to the hard-worked minister and Christian layman. Dr. W. E. Biederwolf is the Director.

The Geneva Summer School Committee announces the thirteenth annual session of its school for women and girls at Conference Point, Williams Bay, Wisconsin, on the shores of beautiful Lake Geneva, June 29 to July 6. This is an interdenominational school and among the first to give International Religious Education credits. It offers courses under outstanding instructors in Bible and mission study, methods, handcraft and parliamentary law. Address Mrs. George P. Lottich, 3253 Wilson Avenue, Chicago, Illinois.

Wuhu Academy Stands High

Yuan Peh-chiao, principal of Wuhu Academy, Wuhu, China, reports that in the examination of all the schools in Anhwei Province, Wuhu Academy ranked third for the quality of its work in English, Chinese and the Kuomintang Party instruction. As a reward the Provincial Bureau of Education awarded them a prize of M. $1500.00 which will be used to purchase science laboratory equipment.

The school which took first place was the First Middle School at Anking. The school which took second place won over Wuhu Academy by a very narrow margin —a grade of one per cent.

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The Last Page

THE story is told of the Sunday school teacher who asked the children to write down the names of their favorite hymns. One little girl wrote down:

"Willie Smith."

"Which reminds me," said the Friendly Critic, "of the young lady who went to the Washington Convention last fall with a copy of the Year Book under her arm. The Convention was half over before she found out that the preachers whose names were marked therein with a "b" or a "br" were not bachelors!"

Everybody has heard about the man who couldn't see the doughnut for the hole. Now comes the man who went to a resort spot for a vacation with a friend. "Oh, this scenery is just heavenly," the friend cried. "Oh, I don't know," the man replied, "take away the mountains and the lake and it is just like anywhere else."

The One-Way Street

By Helen L. Welshimer

Life is a one-way street, you know,
You aren't coming back this way;
You can't exchange anything you bought
When you shopped at the mart today.
If you paid too much at a trinket store
You'll never compute your claim,
The new road passes beyond the bend . .
You'll not pass the way you came.
So look at the windblown lilac trees,
The red of the gypsy moon;
Polish the stars to lantern light,
Gather the scraps of June.
Take your coinage and buy a song,
And sing it the while you go,
Things that you miss on the street today,
You never may have, you know.
A coin should go in a beggar's palm,
He'll wait, but you won't be back;
You don't want his wistful, blinded gaze
Following you down the track.
Don't choose a gilded dream because
The price is a bargain one.
You have to carry the refuse, too,
Till the one-way road is done.
Life is a one-way street; perhaps
The shops farther down will close
Before you can reach their market-place;
Or the curtain fall on the shows
That you were hurrying on to see,
Not knowing that you would find
An act on the stage just like the one
In the show that you left behind.
Don't decide that you'll wait awhile,
Maybe the shops will be bare,
You can't send back down the long, long street,
You just have a one-way fare.
Maybe no other child will ask
For a balloon in his eager hand,
There's no return to life's circus grounds,
The parade has a one-way band!

A man who had been waiting patiently in the post office could not attract the attention of either of the girls behind the counter.

"The evening cloak," explained one of the girls to her companion, "was a redingote design in gorgeous lame brocade, with fox fur and wide pagoda sleeves."

At this point the long-suffering customer broke in with: "I wonder if you could provide me with a neat red stamp with a dinky perforated hem, the tout ensemble delicately treated on the reverse with gum arabic. Something about two cents."

A friend writes that somewhere in Brooklyn she saw this sign:

AUTOMOBILE BEAUTY SHOP

"I suppose," she adds, "we may expect very soon to hear of radiators marcelled, spark plugs massaged, brakes lifted and gears sun-rayed. What *are* we coming to?"

What is Christianity?
In the home, it is kindness;
In society, it is courtesy;
In business, it is honesty;
In work, it is fairness;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the penitent, it is forgiveness;
Toward the wicked, it is resistance;
Toward the fortunate, it is congratulation;
Toward God, it is reverence and love.

The Greatest Things

By Dr. Frank Crane

The greatest sin—fear.
The best day—today.
The biggest fool—the girl or boy who will not go to school.
The greatest deceiver—one who deceives himself.
The most beautiful woman—the one you love.
The greatest mistake—giving up.
The most expensive indulgence—hate.
The cheapest, stupidest and easiest thing to do—finding fault.
The greatest trouble-maker—talking too much.
The worst bankrupt—the soul that has lost its enthusiasm.
The cleverest man—one who always does what he thinks is right.
The best teacher—one who makes you want to learn.
The best part of anyone's religion—gentleness and cheerfulness.
The meanest feeling—jealousy.
The greatest need—common sense.
The best gift—forgiveness.

A laconic observation is made by the magazine *Advertising and Selling* regarding a recent utterance of President Sills of Bowdoin College. President Sills outlined five obstacles to progress and international good will. To the students of Bowdoin he enumerated them. These are the five: An over-nationalistic spirit, seasonal unemployment, racial prejudice, religious intolerance, and, lastly: "The United States Senate, inefficient, obstructive, narrow-minded, that has frustrated and is frustrating the generous impulses of thousands of Americans both in international and national affairs."

"We don't like to criticize the president of so progressive a college," says the editor, "but has Dr. Sills thought through on obstacle number five? After all, it is you and I who elect our senatorial specimens, Doctor."

The following poem, adapted from *Revolt* by Doris L. Crockett, was sent out in the China Mission News Letter to all the missionaries with the notation from Edwin Marx, "We are wondering if perhaps, just once or twice, you may have felt like this."

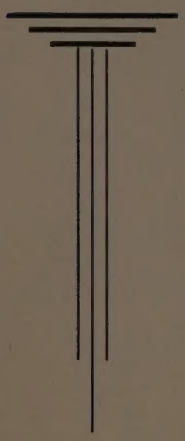
When I get to heaven I know I shall not be
A missionary.
I've grown so weary of being An Example.
And all you people here will never know me;
You'll miss my square-toed, flat-heeled shoes and rubbers
Every time it rains,
And all the prim, subdued, dark dresses that I wear.
Up there you'll nudge each other, saying,
"Who can that be, that loud and gaudy angel?"

For at the halo store, with quick decision,
I'll choose the newest, brightest one they have,
And for my fluttering, trailing robes I'll wait
Until the sky can show a blinding sunset,
And then—
I'll take a long and floating cloud of gold and red
And drape it in the newest way about my shoulders,
And walk right out into the rain of star dust with my nose high in the air,
And all the other angels will be jealous
Because my robe is different.
But I'll wait till most of them
Are wearing robes of red and gold,
And then—
I'll chose a mantle from a summer sky,
All set with blazing stars of green and red
And on my breast I'll pin the crescent moon.

It will be fun, at least just for awhile,
To show my soul is not demure and prim
And flat-heeled, like my shoes.
I've grown so weary of being An Example.

William Lyon Phelps says—

"I divide all readers into two classes—those who read to remember and those who read to forget."



Both classes read WORLD CALL. Its pages bring profit as well as pleasure. Its articles are as thought-provoking as its stories are fascinating. Its pictures intrigue the imagination as well as delight the eye. Valiant souls, strong for the fray, find in its columns a sword and a shield, while into its pages tired hearts creep away to be transported to far distant places.

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